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MODERN METHODS OF DEALING WITH THE DRUNKARD.

BY MR. SAINT NIHAL SINGH.

ONE afternoon eight years ago a man charged with assault stood before Judge William Jefferson Pollard, Police Magistrate of St. Louis, Missouri, the United States of America. He was seedy looking. His cheeks were sunken and pallid, his eyes lusterless, his lank, emaciated form gave unmistakable signs of dissipation. On a chair not far away from this man sat a woman—his wife. On her lap she held a babe six months old. Beside her sat on either side a girl and a boy, three and seven years of age, respectively. The woman was shabbily dressed and so were the three children—uncompromising evidence of the neglect of the husband, who, himself, was ill-clad.

The man who stood at the bar was charged with assaulting his wife. He had gone home drunk late on Saturday night. The wife and children were in bed, but he beat all of them. Each Saturday night and on other week nights, for many weeks previously, this man had gone through exactly the same performance. The children were afraid of their father and whenever he entered the house they would instinctively hide themselves under the beds. The wife suffered physical injury and mental pain. She also experienced the pinch of excruciating poverty. Her husband was a wagon-driver ("teamster," to use the American phrase), and he earned but a miserable pittance. Therefore, at best, the family had but a slender income. But now the

man spent the major portion of his pay on liquor. The only manner in which the wife and mother could make the two ends meet was to borrow money and all the furniture in the miserable "flat" in which they lived had been mortgaged. It was a dire, distressing situation in which the woman with the three children found herself placed.

Yet the husband did not mend his ways. His wife had received her periodical beatings without much serious remonstrance. She had interfered whenever the intoxicated father commenced to beat the children. Invariably did she shield the youngsters from being beaten, receiving the blows meant for her progeny on her own body. She had attempted to explain matters to her husband—endeavoured to tell him how the money he wasted on drink was needed at home for bare necessities—tried to make him understand that liquor was brutalizing him—cautiously ventured to appeal to the best in him. On most of these occasions she had succeeded only in making him all the more angry. He flew into a rage and answered her piteous plaints by laying violent hands on her person. Once or twice the man had shown an inclination to listen to the counsel which emanated from the one who loved him most and had his best interests at heart. In fact, he had at one time partly promised to mend his ways—rendered some sort of an apology to his wife for his unwarranted behaviour. But the first Saturday night after that, when he obtained his pay envelope, in company with two or three boon companions, he repaired to the brightly lit, cheerful public house around the corner and there the hail-fellow-well-met bartender poured out for him several rounds of drink, joining with him on several occasions. The man had imbibed spirits freely—lightened his purse considerably. In the early wee hours of the morning he staggered to his "flat," woke his wife and children, fancied some grievance, began to quarrel, threatened to kill every one in the family and actually beat his wife and children until they were about half dead. It was at this juncture that the poor woman sought the protection of the law. So far as she was concerned, it did not matter—she could bear the beatings; but her mother-heart could not brook seeing her children maltreated. She must take recourse to the only means left within her power to prevent that. Therefore she hailed a policeman and had her husband arrested.

And now the man stood before the police court judge. The magistrate saw and noted the wasted look on his face, and also the accusation of dissipation that everything about him loudly pronounced The judge shifted his eyes from the unfortunate, ill-looking drunkard

to his wife and three children, every one of whom bore a woe-begone expression. Truly, it was a sad spectacle to see.

But it was the Judge's dire fate to behold spectacles just as anguishing, just as heart-sickening, probably one hundred and fifty of them each day of his incumbency as the Municipal Judge, of the second District Police Court of Saint Louis, Missouri. He had witnessed these sorrow-inspiring scenes day after day, week after week, and had he been a man of ordinary calibre, his heart would have been hardened and his eyes would have become blind to the woefulness of the situation.

The judge in question, however, had been born of a noble woman. He had been her close companion until her death, in 1903, for over forty-two years, and from her he had learned to love humanity. His mother had a big heart—a feeling heart—so Judge Pollard came to have a big heart—a feeling heart—a heart filled with sympathy for mankind at large. Each day that he witnessed the men in the court room, their haggard faces, dull, sunken eyes and shabby attire the unutterable agony that clutched their hearts and the hearts of their wives and children, rendered him ineffably sorrowful. A day came when he could bear this agony no longer. He felt that he must do something to change this veritable inferno: otherwise there would be a divorce between him and his peace of mind.

It was on this day that this wretchedly clad, miserable looking man came before Judge Pollard, and not far from him sat his wife and his three babies. The Magistrate looked alternately at the man and the little group of his kin. Finally he beckoned the woman to come to the bench.

" And you say, Madame, that this man—your husband—must be sent to the workhouse to insure your and your children's peace?"

The woman with the half-lad babe in her arms broke down and cried piteously. She loved the man—loved him deeply. She did not want her husband to be locked up—to be sent to the workhouse to break stones. No. She did not want that. The very idea of it was most abhorrent to her. Yet she could not bear to have him go on drinking as he had been doing—to go on beating her and children as he was accustomed to do—to continue spending on drink the money that was hers and her children's by divine right to feed and clothe them and to pay their legitimate and necessary expenses. The only thing that the woman had against her husband was liquor; for John was not a bad fellow when he was sober.

Before he began frequenting the public house and patronizing the publican, he was an affectionate husband and loving father, though not as good a "provider" for his family as he might have been.

This is what the woman thought as she wept. She could not give vent to these thoughts—her feelings had overpowered her. But she did not have to speak in order to be understood by the Judge. The Magistrate sympathized with this wife, whose husband had made trouble for her and her babies.

"And if I send this husband of yours to the workhouse, what would become of you and your babies? You may take in washing and do other hard work and thereby endeavour to be both mother and father to your children; but at best you are bound to lead a most wretched life", said the Judge to the weeping woman.

The prisoner in the dock heard this and hung his head in shame. When he was drunk he forgot his own wife and children; but the Judge remembered them while he was dealing with him. What a shame that he had abused them!

So ran the thoughts of the erstwhile drunken man. His soul was being unmercifully lashed with the cow-hide of penitence—the goad that precedes "conversion"—conversion that lifts the man from his former degeneracy into a realm of bliss where he wants to lead a wholesome life. Out of the depths of the stirred soul of this repentant husband and father came the appeal:

"Oh Judge! Give me a chance! I'll quit acting like a dog! I'll behave better!"

"Yes, I will give you a chance", said the magistrate. "I'll give you the opportunity to prove to your wife and children—to me—to the world—that you can rise superior to temptation and let alone the drink that has brought you into disgrace".

Suiting his action to the words, Judge Pollard drew up the following pledge:

SECOND DISTRICT POLICE COURT

City of St. Louis, Mo.

WM. JEFF POLLARD—JUDGE,

Charge....................

As evidence of my appreciation of the opportunity given me by the Judge of the above-named Court to become a sober and better citizen, in staying the fine imposed upon me this day, I hereby freely and voluntarily sign the following

PLEDGE

I will abstain from the use of intoxicating liquors of every kind and character for the period of ... ... from date ... ... day of ... ... 190 ... ...

In presenting it to the prisoner to fill out and sign, he said:

" Now I want you to sign this pledge. I do not desire you to take an oath—I just wish you to give me your word of honour that you will not touch drink for at least one year. I fine you $ 500 (Rs. 1,500) for assaulting your wife, but this fine I order stayed. You can go home with your wife and children. If you behave yourself the punishment will be in abeyance, but if you begin to be quarrelsome and brutal, the matter will be immediately reported to me and I will at once send you to the workhouse for six months to work out your full fine. Now, will you go home with your wife and children and promise me to *be good?*

II

This was the circumstance that gave birth to the Pollard Pledge, which really constitutes the first radical step taken by a responsible official of the state to treat the drunkard as a human being and attempt to appeal to his sense of shame and self-respect to cause him to lift himself out of the slough of degeneracy in which he had fallen. It marked the advent of a new era in which the inebriate is not hated as a criminal, but is pitied as an unfortunate and helped to be a man.

Today Judge Pollard's Pledge system has become world-famous and has brought to its author international fame. Many Municipal Judges in the United States of America have adopted this method, modifying its working philosophy to suit their especial requirements. England has formally adopted the pledge plan by the 7 Edwd. 7.—Probation of Offenders' Act, 1907, ch. 17, which is.

" AN ACT TO PERMIT THE RELEASE ON PROBATION OF OFFENDERS IN CERTAIN CASES, ETC.,

Passed on 21st August, 1907.

This Act provides (inter alia) that any person who is charged before a Court of Summary Jurisdiction, with an offence punishable by such Court, may be discharged, conditionally, on entering into recognizances, with or without sureties, to be of good behaviour and to appear for conviction and sentence when called on, at any time during such period, (not exceeding 3 years) as may be specified in the Order.

Section 2. Provides that a Recognizance under this Act may contain additional conditions such as

(a) Prohibiting the Offender from associating with undesirable persons or frequenting undesirable places.

(b) As to abstentation from INTOXICATING LIQUOR where the offence was DRUNKENNESS or any offence committed under the influence of drink.

Section 3. Appointing Probation Officer, etc.

This Act shall come into operation 1st January, 1908, and is applicable to the United Kingdom."

In 1906 Judge Pollard went to England for a brief holiday. There he was received with great honour. He was requested to address many audiences in various towns. Toward the close of his visit twenty influential members of Parliment presented to him the following address:

London, Nov. 9, 1906.

Sir: We, the undersigned members of the British House of Commons have observed with both interest and pleasure your unique methods of dealing with drunkards who come before your Court. The fact that instead of inflicting a fine you give an offender a chance of escaping the penalty of his offence by consenting to take the total abstinence pledge for a definite period, is to our mind one of the most interesting and hopeful experiments yet tried in connection with the administration of laws against drunkenness. The good results which have attended your efforts and the high percentage of successful cases which you have obtained shows that the law can be made genuinely remedial, as well as punitive, an object all good citizens must heartily desire. We sincerely congratulate you on the success which has attended your humane policy, and hope that many Courts, both here and in the States, may soon follow your example."

Judge Pollard recently received a communication from the Temperance Party of the Swedish Parliament which reads as follows:

"The Temperance Party of the Swedish Parliament had observed with great interest your method of dealing with the drunkards who come before your Court.

"It is known to be a very difficult problem how to save the victims of intemperance, and probably it is quite impossible if the will of the inebriate is not reformed. For such a purpose one must give him a new aim in life, in order to start him afresh,

"You seem to have invented a really ingenious method of giving such an impulse. The good results which have attended your efforts and the high percentage of successful cases show that you understand these unfortunates, and know how to help them.

"We sincerely congratulate you on your success, which seems to be well deserved. Your method, it seems to us, is well worthy of being tried in other countries.

Ernst Backman, President.
K. H. Gez Von Scheele, Vice-President.
Jacob Pettersson, Secretary.

Stockholm, April 10, 1907."

Similar testimony has been received from Australia and other parts of the world. Indeed this method of dealing with the drunkard is receiving great attention at the hands of all interested in a better society.

The fact that the Pollard pledge has been and is being adopted by other nations and that its author is being complimented by the press and public of many countries, is an incontrovertible testimony of its efficiency. That the Pollard plan works out admirably is evident to anyone who has studied the Judge's methods and investigated the unqualified success this eminent and humane American has achieved. From his records he proved to the writer personally that ninety per cent of the drunkards who take his pledge keep it. This is phenomenal, but its *raison d'etre* is easily explained. Judge Pollard's plan is well conceived and scientifically applied—hence its beneficent results.

As I sat beside the Judge on the bench, studying his method of administering justice, I could not help but remark to myself that the jurist was eminently fitted to hold the position in which he found himself placed. He considered himself there not to punish those who had broken some ordinance of the City, in order to avenge society. Such a conception of so-called justice was too old a fetich to exact his worship. As a police court Magistrate, it was his duty to protect the community; that was why he had received his appointment. But the Judge was fully capable of performing this obligation without kicking the offender downgrade. He could protect society and yet reform the erring citizen.

"Society is composed of individuals," said he to me. "How can Society be benefited if the Police Court Judge feels that he is upholding the majesty of the law by punishing the offender. He does not. In my opinion the law becomes more majestic when it saves one sinner

than through the punishment of ninety-nine. I believe it is the duty of the Court to save the offenders from themselves and for their families. I have found men to be, for the most part, anxious to do right, and I believe it is the duty of the Judge to encourage that desire in every way possible. I would rather make my court a tribunal of reformation than one of punishment. I would rather send a man back to his family and keep him sober than to send him to prison."

He interjected this as he paused after deciding a case and was awaiting the appearance of the following defendant. He offered these remarks after he had administered the pledge to a man who was tried by him on a charge of disorderly conduct. He told that man:

"Somewhere in your being is the remnant of your strength. Now would you rather go to the workhouse and serve this fine, or would you give your promise that you will not drink a drop of intoxicants for a year."

Of course the man thus appealed to was grateful for the chance that was given him and was eager to prove to the Judge that the trust he reposed in him was not misplaced.

As the man put on his honour was disappearing from the court room, the Judge told me that he believed that the discharged offender was going to keep his pledge and quit drinking. He said that he was rather sinned against than a sinner. He earned a miserable pittance which necessitated his living in unhealthy quarters and keeping low company. All his companions were drinking men, naturally he drifted to the bad. If his economic position could be improved, the Judge was sure he would behave better, and with this in view the jurist had it in mind to help him secure better paying work, which would mean his having a better physical and moral atmosphere.

"We who live on the boulevards and wear fine clothes are short-sighted," said the judge to me after he had tried the next case. Here the defendant was a poor Italian. He had been making a disturbance in a drinking saloon and was brought before Judge Pollard on that charge.

"Now this man (referring to the Italian)" the judge said to me, "is not a bad fellow at heart. Inherently he is good. But he has had no opportunity whatever in life. As a boy he never learned to read and write. He lives in a house that has bad plumbing and therefore necessarily is unhealthy. His associates are the worst men and women alive. What wonder that these illiterate, poor fellows go wrong and get drunk? The wonder of it to me is that they commit

as few crimes and as small sins as they do. If you and I lived in the unsanitary homes and choking moral atmosphere that these men and women abide in, I dare say we would not feel supercilious over our comparatively clean records."

The next case on the docket was that of two brothers who had been caught gambling. They were eighteen and nineteen years old respectively. The judge expostulated with them. He explained to them just where gambling would lead them. The youths were visibly impressed. Their parents were near-by as the judge was talking to the boys. The mother, with eyes full of tears, told the jurist that her boys were not to blame, that the fault lay with a companion of theirs who induced them to play "craps."

"Yes", said the judge sternly, "It is this very thing that ruins boys and girls. The parents never believe that their children are capable of doing any wrong. Like the ostrich that hides his head in the sand and feels that he is not pursued, the parents solace themselves with the belief that their children are all right. If the boy is caught red-handed doing something that he ought not to do, to be sure the mother is ready to blame the other boy. This is a pernicious habit and so is over-indulgence of the young girls and boys by their near relatives. To them are to be attributed most of the wrongs committed by the young folks."

The judge uttered these words sternly but sympathetically. He has a wonderful ability to combine sternness with sympathy. He makes the delinquent brought before him feel that he is dealing with him lightly in order to help him, but if the man does not behave himself after he has signed the pledge dire punishment awaits him. In each case the offender is heavily fined. If the law-breaker who comes for trial before the judge is a poor man, a heavy fine means his going to the workhouse for from one to six months. The judge tells him plainly that if he does not leave drink alone, which originally led to his arrest, he will at once be remanded to the workhouse. Judge Pollard does not exempt the misdemeanant from punishment—he only stays the punishment—he merely puts him on probation. Thus two great motive powers are set to work to wean the drunkard from his unmanly vice. First, the best in the man is interested in his own uplift—and after all is said and considered, it is self-help that really counts in the uplift of an erring human being. Second, the man is made to feel that if he does not behave, dire punishment awaits him, and the fear of it will keep him away from his failing.

Ever so often the probationers must report to the Judge. He may do so on a week morning, and come to the Court: but if his days are devoted to work, he may call on the Judge at his home in the evening. If he is a married man, Judge Pollard has him bring his wife along with him. The probationer has a heart-to-heart talk with the Magistrate. He explains his difficulties, trials and temptations. He also tells how he is vanquishing his enemy—drink. The Judge listens to these tales with sympathy, administers solace and advice. These meetings prove of great value. The Jurist told me that if a man keeps away from drink one whole month there is a strong presumption that he will lead an upright life. As a rule one year's obligatory abstentation from intoxicating liquor cures the man of his bad habits.

During the hot weather Judge Pollard tries one hundred and fifty cases a day, and nearly every one of the offenders has been led into law-breaking through drink. Before him are brought, of necessity, petty offenders—men who have committed their first offence. Therefore the Judge is able to exert a wonderful influence to stop these men and women from becoming hardened criminals. They are virtually saved to the nation to be good, useful, productive citizens, instead of feasting upon the community like so many vampires.

It is only in the summer months that Judge Pollard is faced each day by one hundred and fifty offenders. In winter the number dwindles down to about seventy-five or eighty a day. The difference, he told me, is to be attributed to a fundamental cause. In this part of America, where the winter is intensely cold and the summer fiercely hot, the summer heat makes the people irritable. The closely congested blocks of brick and stone houses, the paved streets and cement sidewalls all combine to make the city hotter. The men who come to Judge Pollard's Court live huddled together in filthy quarters which have bad plumbing, bad ventilation and invariably have no verandahs. The heat drives them to the street The street is full of temptation. The street leads them to drink and drink leads them to "hell".

The Judge told me this with great pathos. Tears stood in his big blue eye while he related to me the causes that combined in the large cities—St. Louis is the fourth city in the United States of America and has a population of over 700,000 inhabitants—to lead a man to destruction. Judge Pollard is a lover of the poor—he is

a protector of the lowly. He has risen from a poor position in life into international eminence. His parents were wealthy at the time of his birth, but a few years later they found themselves in straitened circumstances. His father had owned large estates and many slaves. During the Civil War he threw his fortunes with the upholders of slavery. Almost throughout the War Judge Pollard's father was a prisoner. At the close of the War he found all his slaves and estates gone. He died in 1873 and William Jefferson, thirteen, and his brother, four years older, were left to shift for themselves and look after their mother. Little William became a telegraph despatch boy. Later he went into the grocery business. He was the owner of a grocery store for eight years, during which period he read voraciously. Law attracted him and he studied under a Barrister. In course of time he was admitted to the bar and held a number of public and semi-public offices. He was appointed to his present position in 1903 and was re-appointed in 1907, each time for a term of four years. Judge Pollard has had many opportunities to amass great wealth, but today he is a comparatively poor man, having scorned those chances to make money. He has remained true to his original ideal of contributing toward the uplift of humanity.

This reformer, however, is not effeminate. He is gentle yet firm. His kindness is not blind—it is discriminating and thus is the best type of kindliness. He is good to the poor and the criminal, yet he protects the community from law-breakers. He does not cheapen his pledge by giving it to every one without discrimination. Such a course of action would be insensate in the extreme. He differentiates between drunkards, never gives his pledge to *confirmed* inebriates. It is only the man whose moral and physical stamina has not been wrecked to whom he gives this pledge.

SAINT NIHAL SINGH.

SOCIO-RELIGIOUS REFORMS IN INDIA—II.

By Mr. N. Subbaraya Aiyar.

NEXT as regards *Hindu Society*. The social, religious and civil laws of the Hindus of ancient India are those delivered originally by Manu, Yajnavalkya, Parasara and other eminent inspired legislators to their respective pupils and committed to memory and reduced to writing by them and are called *Dharma Sastras* (ordinances relating to right conduct) and they are known as the *Smritis*. The origin of the *Smritis* is attributed to the self-sprung Brahma who communicated it to *Manu*, who again taught it to ten patriarchal sages—*Marichi, Atri, Angiras, Pulastiya, Pulaha, Kratu, Prachetas*, or *Daksha*, *Vasistha, Bhrigu* and *Narada*. The Smritis deserve the special attention of every educated Hindu of the present day as they enable him to ascertain for himself the original sources of his every-day duties in life as a member of the community to which he belongs.

The *Srutis* or the Vedas and the *Smritis* or the Dharma Sastras and the Puranas are the earliest sources from which we derive information regarding the conduct in life of the Hindu. This information is scattered here and there in the Srutis, Smritis and Puranas. Each of the four Vedas consists of two parts, the first called the Samhita and the second its Brahmana. The Samhita contains the *Mantras* or hymns, prayer and invocations, while the Brahmana is its supplemental or explanatory addition and comprises "precepts inculcating religious duties, maxims explaining these precepts, arguments relating to theology and legends and stories concerning gods, sages and kings." The Upanishads are represented as the best part of the revelation. "They teach of the Supreme Being. His attributes and perfections and of the attainment of beatitude by means of the knowledge of the divinity; they form the foundation of the whole of the Hindu theology." The Smriti lays down rules as to how the Hindus should conduct themselves in life and prescribe the mode in which the different classes of that community should conduct themselves in society. The *Smritis* are eighteen in number, the most celebrated being those of *Manu, Yagnavalkya* and *Parasara*. There are in all more than a hundred *Smritis*. The *Smriti* of *Manu* is the highest authority and the oldest in point of time and has all along been followed by successive generations. *Yagnavalkya* stands next in authority as a *Smriti*. The *Smriti* consists of three *Kandas* or

sections, viz., (1) *Achâra* or regulation relating to the performance of religious rites and ceremonies and general duties of men. (2) *Vyavahara* or Civil Laws relating to the protection of life and property with their rules and practice and (3) *Prayaschitham* or those relating to the atonement for various sins committed.

It is the duty of every educated Hindu of the present day therefore to acquaint himself thoroughly with the ancient institutions of the land, to think out for himself, to see how for the present circumstances agree with the circumstances in which the ancient Hindus found themselves, to communicate his knowledge to those around him and take active steps towards practical reforms so far as may be necessary for the well-being of the people and the up-keep of the society.

Sea-travels. According to the *Parasara Madhaviyam* and other works, sea-travelled men are not fit to be re-admitted into society, though they are entitled to perform their daily sacred duties. By performing penance they become fit to perform their daily ablutions and may obtain release from the punishment of hell. The *Prayaschitteam* (expiatory ceremonies) prescribed for degrading sins has these effects—social intercourse, fitness to perform the duties of Brahmanhood, and escape from the punishment of hell. Degradation from caste is only the loss of the duties of the twice-born classes. It is said in ths *Smritis* of *Vasista* and *Gautama* that the usages peculiar to a locality or period of time are valid, provided they are not opposed to the Vedic precepts. That sea-travel is not opposed to the spirit of the Vedas is clear from several passages in the Rig-Veda.*

We know that Varuna, the Lord of the sea, conveyed the sage Vasista in a ship over the waters. We also find that *Satyabhrita* seated in a ship over the sea and in the company of *rishis*, listened to the truthes taught by God. ‡ There are other authorities also on the subject. The Veda says "By any means whatever one ought to obtain much food".

It appears that Sri Sankaracharya Swami of the Sarada seat at Dwaraka has accorded sanction to his followers to freely travel by sea to Burmah, or Ceylon, without incurring sin and that if any one should go to a more distant country, such one should be re-admitted into caste only on his performing the prescribed expiatory ceremonies. In the same way, Sri Sankaracharya Swami of Sringeri

* Rig Veda I and VIII.

‡ Bhagavata Skanda VIII, chap 24.

Mutt has granted permission to his adherents that they may travel by sea to the said countries, being convinced that sea-travel was not repugnant to the spirit of the Vedas and Dharma Sastras. The present day Brahmans may therefore travel by sea, without losing caste, provided they perform their sacred duties of daily incidence and take the food cooked by his own casteman and perform the prescribed expiatory ceremonies on his return home.

Re-marriage of widows. In pre-vedic times, groups were married to groups and not an individual man to an individual woman, Widow-marriage was therefore unknown in very early times. It is found that re-marriage of widows was prevalent in the Vedic period as is clear from the Vedic text. "Rise up woman...... come to the world of the living and become the wife of him who holds they hand and is willing to marry thee.† Gradually restrictions were placed on the marriage of widows. *Vasista* says that if a damsel's marriage had not been consummated before her husband's death, she may be married again. Widow marriages appear to have been common in *Manu's* time for there are passages in his *Smriti* which tell us of husbands of re-married widows. He also allows a virgin widow to re-marry. Widow marriage appears to have become obsolete by the twelfth century. From the foregoing facts it would appear that widows whose consummation has not taken place during their husband's life-time, may be re-married.

Marriage after puberty—Baudhayana Hiranya kesni and *Apastamba* prescribe consummation on the fourth night of the marriage. The *Dharma Sastras* of Baudhayana disfavours late marriage. *Apastamba's Grihya Sutras* are clear authority for the existence of the practice of giving away girls in marriage after puberty. During the days of *Apastamba*, the marriages of girls of eight and nine years were not in vogue. The *Smritis* of *Manu Yagnavalkya* and *Narada* allow marriage after puberty. *Vishnu* alone seems to attach a stigma to the girl who is not married before puberty. As there are overwhelming authorities in favour of marriage after puberty, the same may be followed with advantage, by the educated Brahmans, so that it may in course of time, become a custom.

Higher Education of Women—There are Vedic texts to show that wives were superintending the arrangements of the house, weaving garments, working at pestle and mortar and engaged in needle-work. *Manu* says, "Let the husband employ his wife in the collec-

† Tait: Aranya VI 1-14.

tion and expenditure of wealth and the superintendence of household utensils."

Draupada in explaining to *Sathiabhama*, how she was able to keep her husbands' affection says among other things, "*Yudhistira* had many thousands of horses and elephants. It was I who looked after them. I looked after the income and expenditure of the king and it was I who superintended their vast treasury."

We find that in ancient times, the Aryan women spent their lighter hours by music and dancing. *Ushas* in the Rig Veda is described as a female dancer and singer. We find that Arjuna taught music and dancing to the daughter of the king *Virata*. In the *Mahabharata* (Adi Parva), and in dramas we have instances of females dancing and playing on *Vina* and *Mridanga*. *Portrait-drawing* appears to have been another accomplishment of females, for we know *Ratnavali*, *Vasantasena*, *Chitralekha* and other felmales drew the likeness of their lovers, Gods and kings. *Dharini* in *Malavikagnimitra* appears to have amused herself by swinging. In this drama and *Desakumaracharita*, *Kanduka* or ball-play appears to have been an amusement among females. In early times, garden parties appear to have been very common.‡ *Jalakrida* was another of the pastimes. Drinking was also in vogue. In the *Kiratarjuniya*, a whole canto treats of the pleasures of drinking. Training the parrot to speak and rearing the domestic animals were also other amusements among the females. *Vatsyayana* mentions 64 *Aryavidyas*—branches in which females were well up in those times.

In the Vedic times, the social position of women appears to have been very high. It is said in the Mahabharata that women formerly used to go about freely as they liked. They attended sacrifices with their husbands and were present at public feats and games. With the progress of civilization vices increased and the Aryan high-born ladies were doomed to a life of seclusion. They remained at home where they had their own household duties, occupation and pleasures.

In the Vedic period, women had as much liberty as men and were not dependent on husbands and other relations. The Vedic formulae addressed by the bride-groom in marriage ceremony seem to preclude the idea of a subordinate position of wives. Again in the *Saptapathi*, the bridegroom says. "Become the partner of my food, drinking, cattle, wealth, health and my companion and friend.

‡ Ayodhyakanda--Ramayana.

Latterly women came to be reduced to a state of dependence probably because they became too independent. *Manu* denies them the privilege they once enjoyed. He says " In child-hood must a female be dependent on her father, in youth on her husband, her lord being dead on her sons, if she have no sons, on the nearer kinsmen of her husband, if he left no kinsmen, on her father's relations, and in default of any relation on the sovereign. A woman must never seek independence. " He again says a woman must above all be restrained from illicit gratification. She must be held under lawful restraint." †

In early times the education of women was higher than is at present. As the Aryan girls had to devote a large portion of their time to household duties, it was optional for them to receive Vedic instruction. But there was a class of women known as *Brahmavadinis*, who devoted their whole life-time to the study and contemplation of religious truths. *Apala*, *Gosha* and *Visvavara* belong to this class of women. *Maitreyi*, *Gargivachaknavi*, *Vadava*, *Prathitheyi* and *Sulabha Maitreyi* are female philosophers to whose spirits oblations are offered to this day by all *Aswalayanis* on the *Upakarmam* day. *Atregi* is an ascetic renowned for her learning. At a later period it was ruled that females had no business with the text of the Vedas, and that the learning of a daughter is still in domestic activity. As women were disentitled to the study of the Vedas, morality and religion were preached to them for a considerable length of time by means of *Ithihasas*, *Puranas* and *Upakhyanas*. The author of the Bhagavata says that the Mahabharata and the Puranas were specially composed for the benefit of women and Sudras—those excluded from Vedic study. ‡

We know that there have been social and religious reformers among India's great men. Ram Mohan Roy and Keshub Chunder Sen were the greatest of religions reformers—the former caused. *Sati* to be abolished and the latter got the Brahmo Samaj Act passed.

Iswar Cannd Vidyasagar of Bengal encouraged the re-marriage of widows and endeavoured his best to put down the practice prevalent among the Kulin Brahmans of marrying an unlimited number of wives. He also took a deep interest in female education and founded several girl's schools in Bengal. Mano Mohan Ghose was anther great man who took a deep interest in the education of females.

† Manu IX 2-5-6.

‡ Bhagavata I, 4-25.

In Bombay Kursendas Mulji will be remembered for manfully putting down the immoral practices of the Vallabhacharya, which were supposed to be sanctified by religion. The Bhattias and Bannias of Bombay were, in matters of religion, ruled by a depraved class of priests known as the Maharajahs—priests who are supposed to be the incarnation of God Krishna. These claimed the possession of all new-married wives before they joined their husbands. The deification of these priests was simply ridiculous. Their votaries worshipped their shoes and seats, shampooed their feet and their females chewed over again the betel and nut which the Maharajahs had ejected from their mouths. These evil and immoral practices were put down and they no longer exist among the said tradesmen of Bombay.

Kasinath Trimback Telang was another social reformer. He deplored the custom of infant marriage and enforced widow-hood and he regarded the existing institution of castes in India as a curse. But he appears to have married his daughter at the early age of eight.

There have been great social and religious reformers in the Presidency of Madras also—reformers who have spoken and written much. They deplored the custom of early marriage and enforced widow-hood. But they had not the courage to get a child-widow amongst them re-married or a girl married after puberty or be present at the re-marriage of a virgin widow or travel by sea to distant lands or endeavour to re-construct or modify the system of castes as it now exists. Saying is one thing and doing is another; as the proverb says " Deeds are fruits, and words are but leaves ".

The sanction of religion which continued to exist for ages have now ceased to exist, old customs and practices have fallen into desuetude, old superstitions and beliefs have disappeared on the growth of liberal ideas, the legal and social disabilities of women have to some extent been removed, Sati and infanticide have been put a stop to, the consequences of social excommunication no longer find a place in the Municipal Law of the land, and forfeiture of Civil rights in the case of persons expelled from caste or converts to other religions is discountenanced by the existing law. European ideas of woman's equality to man have a strong hold in the Hindu of the present day and a change is seen in him— a change from blind faith to individual enquiry and conviction, from the old patriarchal control to domestic independence.

What is now required therefore is that every educated Hindu should see that his children while receiving English education are also taught Sanskrit and thus enable them to acquaint themselves with the Dharma Sastras and other works and to acquire spiritual knowledge. The times, of course, require not only a knowledge of English but a systematic and sound education in that language. This must be first attended to and Sanskrit must form a sequel to English.

N. SUBBARAYA AIYAR.

THE NANCHINAD VELALAS.*

BY MR. S. DESIVINAYAKAM PILLAI.

THE Taluqs of Thovala and Agasteeswaram in the Southern Division of Travancore form the tract of country known as Nanchinâd. A mystery hangs over the origin of this name and no definite conclusion has yet been arrived at as to its real meaning by scholars, who have incidentally taken up the subject for discussion in their writings. Some believing the tradition of the Kurava chieftains think that the land is so called after Nanchikurava, the greatest of the Kurava line of kings who ruled over that country in former days. This view is challenged by others who hold that Nanchikurava owed his name to the country and not the country to him. According to these critics *Nânchinâd* (நன்செய்+நாடு or நாஞ்சில்+நாடு) means the land of paddy-fields or the country of the ploughshare where paddy cultivation is largely carried on. A third class of writers refute all the etymologies given above and try to connect the name Nanchinad with Nânchil meaning bastions or forts. They in support of this view point to the natural barriers fortifying the land on all sides. The details of the genesis of this word need not detain us any longer. We are more anxious to trace the ancestry of the Nanchinad Vêlâlâs and no amount of time and labour spent in that attempt would be considered too much at the present moment. The history of the Nanchinadians is yet to be written and even the materials for the same remain to be gathered. The accounts given in the *Travancore State Manual* and the *Travancore Census Report* for 1901 are meagre; and most of the facts therein mentioned are based on the slender, if not totally unreliable, evidence of persons who have had no historical spirit in them. Tradition, grand-mother's story, street-talk, hearsay, guess and conjecture are given undue importance in the works mentioned above and no endeavour seems to have been ever made to filter and boil them down before distributing their essence for general consumption.

Who are the Nanchinadians? In answer to this query two conflicting theories have been advanced. They may be styled the Nair-origin theory and the Pandy-origin or immigration theory. The supporters of the former are led to their conclusion by the apparent

* In the preparation of this paper I have received much help from Mr. M. Soobramonia Pillai of Therur, South Travancore.

similitudes found between these people and the Nairs in respect of the custom of wearing the front-tuft, of giving widows in remarriage, and of following the Marummakkathayam law of inheritance. It may be shewn that this view is entirely wrong and is based on very insufficient data. The mode of wearing the tuft is an unstable one and cannot be looked upon as a sure index of the community to which a person belongs. To a very great extent one is guided in this matter by the custom or fashion obtaining among his neighbours. There are a good number of Makkathayam Vêlâlâs in North Travancore who wear the front-tuft as their Nair friends amidst whom they live. Shall they on this account be called Nairs? These arguments apart the Nanchinadian does not as a class wear the front-tuft. The statues and busts found of the ancient Nanchinadians in the temples and mutts all over Nanchinad tell a different tale in regard to this point. In them we see men with long hair done into a knot just at the crown of their head. The manner, too, in which the Nanchinadian women dress their hair closely resembles that of their sisters in the East Coast. They wear their hair parted in the middle and gather it up in a chignon behind and not in front as is the fashion with the Nair ladies. The widowed among them have a quite different mode of tying up the hair. Thus we see that one of the arguments on which the Nair-origin theory rests has fallen to the ground. Now as to widow-remarriage and the Marumakkathayam law of succession of the Nanchinadians, I have to add that these are only later adoptions made after their entry into Nanchinad. The question will be discussed fully in connection with the examination of the rival theory referred to above.

The upholders of this latter theory establish close affinity between the Nanchinadians and the Pandi Vêlalas on the following grounds.

1. *Tradition of immigration*—A tradion is current among the people of Nanchinad that several families of the Vêlalas were invited from Madura, Tinnevelly and other Tamil districts of the East coast to settle down in Nanchinad in order that their services might be utilised for account-keeping in the Civil and Military departments of the ancient Chera kingdom.

2. *Existence of distant relatives and of tutelary deities in the Tamil districts even to this day*—The majority of the Nanchinadians have their ancestral family temples in the districts of Madura and

Tinnevelly. There are also many an old family both in Nanchinad and the above districts, claiming mutual relationship.

3. *Language.* The home language of the Nanchinadians like that of the other Vêlalas is Tamil.

4. *Village System.* The Nanchinadians have a village organisation of their own. Each village has a common temple and a common fund. The chieftains of the villages were once all powerful. These circumstances remind us of the Village constitutions of the Pandi Vêlalas of the East Coast.

5. *Religious System.* The Nanchinadians are all Saivites. Their high priest is called the Gurukkal. Ammankodai is their most important religious festival. Devil-dancing is even now very common among them. Ancestral worship is kept up every year in almost all the house-holds. To whom can we trace these customs except to the Tamil Vêlalas ?

6. *Personal names.* All the names of the Nanchinadians are those current among the Tamilians while many of them are quite unknown among the Nayars, e. g., Kuttalalingam, Subramanian, Muthuswamy, Ponnampalam etc., among males, and Sivakami, Kantimathi, Valli, Thaivana etc., among females.

7. *Dress and personal Decoration.* The dress and ornaments of the Nanchinadians especially of the female members bear the closest resemblance to those of the Vèlala community living beyond the Ghats.

8. *Marriage and funeral rites.* The Nanchinadian weddings agree in all respects with those of the Makkathayam Velalas and the right of performing the funeral ceremonies is vested in the son as among the latter.

9. *Ukanthudamai and Nankudamai.* These are proprietory rights peculiar to the Nanchanadians alone, being enjoyed by no other Marumakkathayam community and point to their once following the Makkathayam law of inheritance.

10. *Intermarriage and interdining with the Pandi Vélalas.* Marriage alliance between the Nanchinadians and the Pandi Velalas are not quite unknown. Members of the two communities freely interdine with one another without any fear of their being ostracised by their caste men.

These are some of the important arguments urged in support of the Pandi-origin of the Nanchinadians. Let us now weigh them one by one and find out their value in the settlement of this racial question.

1. *Tradition of Immigration*:—A close examination of the institutions, customs, manners, dress, ornaments, architecture, language etc., of the Nanchinadians will not fail to convince even a very superficial observer that the original home of the people of Nanchinad should be sought for in the neighbouring kingdoms of Pandia or Chola. Ancient inscriptions on the walls of temples and on rocks throughout the country strongly bear out the above fact. The tradition of the Nanchikuravas, too, can not but throw some light on it. Scholars have not failed to take note of this particular and press the same into service in their literary works. In *Manônmaniyam* the late Professor P. Sundaram Pillai makes Nanchinad the subject of a war between Manônmani's father (a Pandia King) and the hero Purushothama of the Chera house—the former claiming the land solely on the grounds we have cited a little before. Mr. E. Thurston in his valuable work '*The Castes and Tribes of Southern India*' says that 'the Nanchinad Velalas were not originally different from their Pandian analogues, but settled in the taluqs above mentioned (Thovala and Agasteeswaram), over which the Pandyans held sway during several periods in mediæval times.' He gives 824 A. D. as the probable date of this important event in the history of the Nanchinad Velalas.

The Nanchinadians are well known for their skill in ciphering and for a long time the accountant branch of the Travancore State service was recruited from this community alone. As symbolic of their mathematical training the Nanchinadian bridegroom is to this day presented with, among other things, an iron-writing style and knife by the bride's party. The Tamil notation or system of signs for representing fractional parts and the peculiar table of square measure by means of which the areas of rice-fields are indicated in the old Ayacut records of Nanchinad immensely warrant our inference that the Nanchinadians had their ancestral homes somewhere in the Pandia or Chola country. The words *Kâni*, *Aramâ*, *Orumâ* etc., have no existence at all in the early accounts of the Nairs of the West Coast and were introduced into Nanchinad and other parts of the West Coast only after the advent of the Nanchinadians. Again the author of the Kanniyakumari Sthalapurana in his description of the country in the first chapter includes Nanchinad in the Pandian Kingdom. The Travancore history also bears ample testimony to this fact.

2. *Existence of relatives and of family deities in the Tamil districts even at the present day.* Apart from what we have stated above we have other evidences which command acceptance at once.

Many a Nanchinadian of the present day has his ancestral Sastha temples located in the villages of Tinnevelly, Madura and other Tamil districts and annual pilgrimages to them are even now kept up by the respective families. This pious tour gives the present day Nanchinadian an opportunity of meeting his distant relatives in the land of his fore-fathers.

All these facts are no doubt traceble to the Pandi-origin of the Nanchinadians and to their early immigration into Nanchinad,

Now come the difficult questions:—When did the Nanchinadians change their law of inheritance? What were the circumstances that led to it? How did remarriage find a place among their institutions?

In the absence of a regular history of this interesting people we cannot but try to get some grains of truth by a rigorous sifting of traditional accounts current among them. A tradition exists that during the reign of the Kurava chieftains the people ashamed to have Kuravas as their lords went over in a body to the Travancore camp, sought protection under the present ruling dynasty of Travancore and also adopted the Marumakkathayam law of their new Royal master as a token of loyalty and submission. There is also another version of the story to the effect that a certain prince of the Chera house persuaded, if not compelled, the new Velala immigrants of Nanchinad to accept the Marummakkathayam law of Malabar lest they might return to their native homes. Probably this tradition has been fashioned on the model of Parasurama's as regards the early colonisation of Malabar. The inference to be drawn from the above is that the Nanchinadians changed their law of inheritance either by force or of their own accord under the rule of a particular sovereign of the Chera line. Perhaps, this may appear strange and unnatural to many who think that in the progress of evolution the Matriarchal system should precede and not follow, as it does in the present case, the Patriarchal. But one should hesitate to subscribe to this view as the Nanchinadians have evidently not been left to themselves to work out their social evolution but subjected to external compulsion. We quote below what the author of the *Travancore State Manual* says on this point:—" Evidences as to whether the Nanjinadians were Makkathayees:—The purohits of Pandi Velalas and Nanjinadu Velalas are Makkathayees. The language, ornaments, marriage and funeral obsequies of the Nanjinadu Velalas are those of the Makkathayees. Though many

of the Nanjinadu Velalas became Marumakkathayees, several of them and all the people of the other castes are Makkathayees. This establishes the fact that the Nanjinadians were originally Makkathayees". The circumstances which led the Nanchinadians to change their law of inheritance are given as follows:— " There was once a dispute as to the sovereignty of Nanjinad between the Pandyan and the Travancore kings. It was contended by the Pandian kings that the whole of Nanjinad was under his sway that a dam that had been constructed across the Paraliar with feeding channels for irrigating the paddy fields, went by the name of Pandian Anai in memory of the king who constructed it, that the king of Travancore and his subjects were Marumakkathayees, that the inhabitants of Nanjinad were Makkathayees like the Pandy people and for these reasons, the sovereign right vested in him. This contention was opposed by the Travancore king who argued that the inhabitants were Marummakkathayees, that the Pandyan dam was constructed by the Travancore Government, that with a view to perpetuate the memory of the Pandian king who was in sincere intimacy with his contemporary king of Travancore the dam was called by that name and that as the land where the dam stands is indisputably included in the Travancore territory permission could not have been granted to construct it for the benefit of an alien sovereign. The dam was soon after destroyed and made unserviceable. The Nanjinadians deposed to their having become Travancore subjects and their ancestors having adopted the Travancore law of succession viz., the Marumakkathayam law. They did not desire to be the subjects of the Pandyan king or follow the Makkathayam law of inheritance. To this effect they made a solemn statement in the Madura temple.

In the manuscript records in Padmanabhaswamy temple at Trivandrum, it is stated that this happened in 282 M. E. (1106 A. D)."

From what has been already stated we may well conclude that a modern Nanchinadian belongs to the stock of Velalas and is on a par with his brother Velalas of the East Coast except as regards the law of inheritance.

Now a word about the re-marriage of the Nanchinad women. The adoption of the Marumakkathayam Law greatly facilitated the introduction of re marriage among them. As soon as they returned from Madura after taking the solemn oath in the temple there, a general conference was held of the Nattars and in it widow-marriage was

declared permissible from that time forward. It is on account of such medley nature of their social constitution that the Nanchinadians were compared to a kind of "ethno-chemical compound." Whatever may be their defects in other respects the ancient Nanchinadians deserve to be congratulated on their having achieved peacefully years ago what all India over the social reformers are fighting for in these days of advanced education. The rigour of the marriage bond must have been felt too much by the Nanchinadians at that time as do the Brahmins and other Makkathayees of the present day and consequently they were quite prepared to welcome the introduction of re-marriage customs into their community. So they relaxed the marriage-bond a little and did not want the *tali* to be tied so tight as to strangle the wearer to 'social death.' By this privilege no marriage union has ever been wantonly broken nor an unwilling couple allowed to remain yoked together for ever. Remarriage among Nanchinadians is still looked upon only as a refuge to be resorted to in cases of extreme necessity. The Nanchinadians, who badly felt the want of re-marriage custom and ushered in the same, nevertheless stigmatised such unions as irreligious and informal and styled them "cloth-giving"—a very poor but significant substitute for the sacred name of marriage. Contracting alliance by cloth-giving is considered second rate and it is the form of wedding that is very largely in vogue in Malabar. The orthodox Nanchinadians look upon the issue of such unions as ineligible for performing the funeral rites or the death anniversaries of the father. These notions largely serve as an effective check on the abuse of this privilege. The present condition of the Nanchinadians, as regards remarriage, is safe and sound and does not stand in need of any reform at all. Nanchinad in this respect occupies a half-way station, a golden mean, between the ideal land of a modern social reformer and the priest-ridden, caste-bound Puranic India of our remote fore-fathers.

3. *Language.* Tamil is the home-language of the Nanchinadians and it is not as largely mixed up with Malayalam words and phrases as certain writers have stated it to be. The cadjan books preserved in some of the old families of Nanchinad are a clear proof of the veneration they attached to the Tamil works. The *Thevaram* and *Thiruvachakam* hymns are even now regarded by them as the Tamil Vedas. It is only after the opening of the Primary schools in their midst that they were able to pick up a little Malayalam. In the whole of Nanchinad, very few people can be found even to this day who could speak

Malayalam with the natural accent and freedom of a Malayali Thus the language also bears evidence of their Pandi origin.

4. *Village System.* The Nanchinadians are mainly agriculturists and possess all the characteristics of a typical rural people. They live grouped together in villages stituate in the midst of their paddy fields. The houses are built in streets unlike those of the Nairs, who live in isolated homesteads. Their hamlet is an epitome of a town. They have a village organisation of their own with office-bearers such as the Dharma Kartha or trustee, the Muthalpidi or treasurer and the Kanakkan or accountant and the management of the village common fund is vested in them. Every village has generally one or more common temples with rich endowments. Each profession is represented in the village. It has its own carpenters to build houses, its own blacksmiths to forge ploughshares, its own cobblers to mend the shoes, its own shepherds to tend the cattle, its own watchmen to guard the houses, and its own schoolmasters to teach their children, its own barbers and dhobies, its own masons and potters, its own physicians and poets.

In ancient days the law-suits among the village folk were all settled by the Village Court of Arbitration. The Moothapillays and Karayalans known as Ambalakars were the leaders of the society. Occasionally the whole Nanchinad used to meet at different centres by representatives and discuss political questions of great importance at the time. These meetings were known as *Nattukoottams* and were announced by the parish tom-toms and bugles throughout the whole country. Till 985 M. E. (A. D. 1810) it was the Ambalakars who collected the revenue and paid the same to Government, and then the practice was put a stop to by a royal proclamation. The ancient Nanchinadians were a very independent class and once they even attempted to establish a commonwealth in Nanchinad, defying the authority of the then ruler. From the above accounts we can very easily infer that the village system too of the Nanchinadians has been modelled after the East Coast type.

5. *Religion.* The Nanchinadians are one and all Saivites. Their high priest is the Umayorubhagom Gurukal of Srivaikuntam and not of Kumbhakonam as stated in the Travancore Census Report for 1901. Mr. E. Thurston in his work *The Castes and Tribes of Southern India* writes on the authority of Mr. N. Subramonia Iyer, M. A., of Travancore that "like the Tamil Vellalas the Nanchinad Vellalas are divided into two classes, Saiva and Asaiva, of which the former abs-

tain from flesh and fish while the latter have no such scruple. Asaivas will take food in the houses of Saivas but the Saivas cook their own food when they go to an Asaiva house. Again though the Saivas marry girls from Asaiva families, they are taught the Saiva hymn by the Gurukkal immediately afterwards, and prohibited from dining with their former relatives. This custom is, however, only known to prevail in the south". I am sorry I have to demur to these statements entirely. There is not a particle of evidence to support them. I myself am a Nanchinad Vèlâlâ of the south and a strict vegetarian. The matter of abstinence from flesh or fish does not create any division in the community. The division, referred to, has never existed. True a vegetarian may have a sentimental objection to dine with a flesh-eater but the members of the community, as a whole, do not evince any such repugnance. Nanchinadians whether Saiva or Asaiva freely interdine with one another without any scruple whatever. The girls from Asaiva families are never prohibited from dining with their former relatives by their husbands if they happen to be vegetarians. Returning from this digression, I may state that the Nanchinadians as disciples of the Saiva Gurukkals wear holy ashes. They generally have three horizontal lines on the forehead and on certain other specified parts of the body, the different Guroos introducing slight differences in the above so as to constitute a sort of a trade-mark for the easy indentification of their followers.

The Nanchinadians, at the time of their Deeksha or initiation into the religious truths, form a brotherhood known as *Santhana Piravi*. A few friends conjointly undergo certain religious rites and make certain solemn promises in the presence of their religious instructor by which they all bind themselves to look upon one another as brothers during the whole of their life-time. Mutual help is its main purpose. It is, in fact, a brother-hood as obtains among the free-masons. The relation thus created is considered to be more than friendship—it is almost kinship. They even observe pollution for three days on the death of any one of these brothers. This institution is peculiar to Nanchinad and is not without its evils. It is, however, fast dying out.

The Nanchinadians are also devil-worshippers. Madan, Esakki, and Inan are some of their recognised tutelary deities. Paykodai and Ammankodai form their most important religious festivals. Like the Pandi Velalas they also observe Thyponkal, Theepâvali and such other festive occasions. The worship of ancestors is very common among

them. Ceremonies are performed every year in propitiation of the departed forefathers of every house-hold. Under these circumstances we cannot but be convinced that the Nanchinadians belong to the Dravidian or the Tamilian group of Southern India.

6. *Personal Names.* In Southern India the inhabitants of a place take their individual names after those of the deities of some neighbouring shrines. Most of the names common among the Nanchinadians, male and female, are those of Gods of the important temples scattered over the various parts of the Tamil districts of Madura, Tinnevelly, Tanjore and Trichinopoly. We have already pointed out that many of these names are unknown among the Nairs.

The Nanchinadian in writing his full name tags on his own to that of his father from a time as far back as tradition and records reach. This of course cannot but be a remnant of the old practice still continued. The other Marumakkathayees act differently in this particular. The reference in Mr. E. Thurston's *Castes and Tribes of S. India* to several Nanchinad families in Travancore having dropped the designation of Vellala and adpoted Nanchinad Nair as their caste name is unwarranted. The Nanchinadians are always referred to in documents as Vellalas or Pillamars and not even as Sudras like the Nairs.*

7. *Dress and Personal Decorations.* The dress of the Nânchinadian is extremely simple, a *Mundoo* and a *Thuvarthu* forming his usual suit of clothes. In this respect he may be said to resemble the Nair more than his brother Vêllala on the East Coast. But the female costumes in the two communities—the Nanchinadians and the Nairs—bear little or no resemblance whatever. The Nanchinadian woman is indistinguishable from her sister in the Tinnevelly and Madura Districts by the dress. The ordinary Nair woman wears a short white cloth round her loins and an insufficient covering over her breast. The male and female dresses of the Nairs are not quite distinguishable from one anotber. The Nanchinadian lady usually wears coloured cloths seven or eight yards long all in one piece like the East Coast Velala woman. She gathers up a few folds of this cloth into a bunch on her right side unlike the Nair women. White colour is with the Nanchinadian women a sign of widowhood and none but widows wear a pure white cloth.

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* Whatever may be the differences between the Pandi Velalas, Nanchinad Velalas and the Nairs there is little doubt that they all belong to one stock---the Dravidian.—Ed., *M. Q. R.*

The ornaments used by the male members of the community are not many and even the few they wear have no special features about them. The ornaments of women with a few exception are similar to those worn by their Pandi Vêlala sisters. The following is a list of the typical ornaments of a Nanchinadian lady.

(i) Pampadam, (பாம்படம்) Koppu (கொப்பு) and other ear-ornaments,

(ii) Sûriapirai, (சூரியப்பிறை) Chandrapirai (சந்திரப்பிறை) and other head-ornaments,

(iii) Thali (தாலி), Sutturu (சுற்றுரு), Savadi (சவடி), Villaimalai (வில்லமாலை) and other neck-ornaments.

(iv) Kadayam (கடையம்), Chandukarai (சந்துகாரை), Muduku (முடுகு) and other wrist-ornaments.

(v) Padakam (பாடகம்), Thandai (தண்டை), Konathandai (கோணத் தண்டை) and other ankle-ornaments.

Many of these have gone out of use in these days and have been replaced by the more fashionable jewels of the East Coast. The Thali or the wedding-jewel is the best index of the community to which a woman belongs. It is the most sacred of ornaments and its shape differs with different people all the world over. The Thali worn by a Nanchinadian woman is similar to that of a Pandi Vêlala woman both in size and shape. The Minnu (Thali) of the Nair lady is of a peculiar form. She is very indifferent about its wearing and is often found without it. But it is not so with the Nanchinadian woman. If her husband is alive she could never be seen without her Thali round the neck. None but the death of her partner deprives her of this ornament. Thali and Peeli, according to the Tamil proverb, belong to husband. (தாலியும் பீலி யும் தலைவனுக்குடையவை). They are the symbols of married life and they remain on the person of a woman only so long as her husband lives. Turmeric paste, the most indispensable of bathroom articles, is another symbol of wifehood. The Nanchinadian lady uses it profusely as a cosmetic wash during the life-time of her husband. After his demise she eschews this also as she does flowers and other luxuries of a like sort. This kind of turmeric wash does not obtain among the Nair ladies propably because of their fair complexion not standing in need of any improvement by such artificial means. Tattooing is not very common among the Nanchinadians and the use of collyrium for the eyes finds favour with girls in their younger days.

8. *Marriage, Sambandam and Divorce.* Marriage among the Nanchinadians bears a close resemblance to that of the Pandi Vêlalas.

It is attended by all the religious rites prescribed in the Sastras and its legal binding is beyond all question. The comparison of horoscopes, the exchange of turmeric or betel between the parties as a token of confirmation, the appointment of an auspicious day for the celebration of the marriage itself, form the usual preliminaries to be gone through. A Saiva Gurukkal or a Brahmin officiates as priest during the whole ceremony. The sacred fire is ignited and kept alive as a witness to the marriage and the blessings of the Gods are invoked. Then the father makes a free gift of the bride to the bridegroom and ratifies the same by the pouring of water in the hands of the bridegroom repeating after the priest certain mantras—formulas conveying solemn promises. This over, the most important and the most sacred item—the tying of the Tali comes in. 'The bridegroom ties the tali slightly round the bride's neck; amidst loud hurrahs, tomtoming and conch-blowing the bridegroom's sister, however ties it tightly, and takes off one of the garlands worn by the bridegroom and puts it on the bride's neck. The bridegroom also takes one from his neck himself, and puts it on the bride's. The bride then takes one of hers and puts it on the bridegroom's neck. This is the end of the ceremony of tying the tali.' The hands of the couple are then united; and they are in this posture made to undergo certain rites and repeat certain mantras conveying promises of conjugal fidelity for all time to come. Then they retire from the marriage pandal, walking round the *manavarai* or marriage dais, once or thrice according to the custom obtaining in the village. The marriage ceremony is supposed to spread over seven days but ordinarily economic considerations have cut short the period to one, two or three days; and very poor people conclude the affair in as many hours too. In one of these days a very significant ceremonial is performed by the couple so as to ensure the bride's love and constancy to her life-partner. It is called "அம்மிமிதித்து அருந்ததிகாணல்" which consists in the newly married couple treading on a block of stone, usually the kitchen grinding stone, and looking up in the sky at *Arunthathi* (அருந்ததி) the paragon of chastity and the ideal wife of Vasishta. The piece of granite is taken to represent *Ahalya* (அகலிகை) in allusion to her illegitimate connection with Indra and the curse pronounced on both of them by her husband Gautama Rishi. Consequently *Ahalya* (அகலிகை) is despised and trampled under foot and *Arunthathi* (அருந்ததி) revered and worshipped by every newly married couple. The ways of the one are to be shunned and those of the other followed.

The sprinkling of turmeric water and the performance of some more minor rites close the marriage ceremony. The above is only a brief conspectus of the customs and rites attached to a Nanchinadian marriage, setting forth only such parts as would enable one to form at least a rough estimate of its binding force on the parties concerned and also to institute a comparison and contrast between the Nanchinadians and other people in this particular. From the account it is clear that the marriage is celebrated among the Nanchinadians with all the ceremonies and with all the solemnities observed by the Hindus who follow the Makkathayam Law of inheritance. "Amongst Nanchinad Vêlalas following the Marumakkathayam Law there is, unlike the custom of the Nairs up West and North who follow the same law of inheritance, binding legal marriage as distinct from the latitudinarian co-habitation of the latter." (O. S. 42 of 1049 Nagercoil Zillah Court). The Kettukalianam of the Malayali girls is only a mock-marriage and a four days' wonder. On the 5th morning the cloth is torn and the union dissolved between the husband and wife. In a Malabar marriage the legal and religious elements are conspicuous by their absence. The Nanchinadian and the Pandi Vêlala marriages are the same and the one is as good as the other.

Sambandam. The Nanchinadians have relaxed their marriage bond a little in cases of dire necessity. Widow marriage is allowed among them and it is performed in the simplest form known. The children born of such a Sambandam alliance are equally entitled to *Ukanthudamai* (உகந்துடமை) after their father's death as those of parents united in regular wedlock in the manner described above. In this respect also a Nanchinadian Sambandam differs from a Nair Sambandam in as much as the latter entails no responsibility or legal obligation on the husband towards his wife and children. In his article on the matrimonial customs of the Nairs Mr. K. Kannan Nair says that "marriage among the Nairs, is indeed pure and simple, unmixed with considerations of civil rights of property—a marriage for the sake of marriage alone. It is not an institution intended, as in more advanced societies, for the perpetuation of family, but a social arrangement intended for the peaceful satisfaction of that "blindest appetite" of man. In the case of the Nanchinadians, Sambandam is only a later introduction in their midst and the full dignity of a regular wedding is never attached to it. With them the Sambandam ceremony is far simpler than in any other community. It begins and ends with the presentation of

a cloth to the lady-elect by the husband or his sister or other female relations acting as his proxy. Occasionally an *Yeduppu* deed is also executed in favour of the wife by the husband in accordance with the terms of an arranagement they have come to, before Sambandam takes place. The Yeduppu deed is drawn more in the form of a contract than anything else. By this the husband binds himself to pay the wife a certain sum of money as remuneration on his death provided the latter continued to live with him till he died or resorted to a divorce of his own accord. However she is more than a concubine taken on contract since her children also could claim *Ukanthudamai* (உகந்துடமை) right. Further the Nanchinadians never marry outside their caste and children born of a Nanchinadian and a Nair woman are not considered as legitimate ones and consequently they can not legally lay any claim to *Ukanthudamai* (உகந்துடமை). But intermarriages between the Nanchinadians and Makkathaya Velalars are common to some extent. This marriage has also been recognised by courts of law and the children resulting from the same declared to be the offspring of legitimately wedded husband and wife. I need not add here that such things have become possible only as both of them belong to the same caste and observe the same customs as regards marriage etc. Thus we see that a Nanchinadian woman may be the lawful wife of a Makkathaya Velala and a Makkathaya woman, of a Nanchinadian Velala. What then is the law of succession applicable to these cases? In the former *i. e.*, a Makkathaya man marrying a Nanchinadian woman, it is a settled point that the children of such a union inherit, under the ordinary Hindu Law, the property of their father. (T. L. R. Vol. IX pp. 21 S. A. No. 336 of 1063) These children do not on this account lose their right to the properties on their mother's side. They in fact inherit the properties of both the parents. As the sons of a Makkathaya father they inherit the father's assets and liabilities and as those of a Marumakkathaya mother they inherit their mother's property. Thus we see that by the above union the sons have the advantage of a double inheritance while daughters should be satisfied with what they get from their mothers being themselves ineligible for inheriting their father's property according to Hindu Law. Considering the legal recognition and validity of the above marriage it is a pity that the custom has been allowed to die out in these days when racial feelings are on the wane. When other people are trying to remove the barriers existing between their various

sub-sects the Nanchinadians bring into existence many where they had not a single one before.

Now as to the marriage between a Marumakkathaya husband and a Makkathaya wife I have to add the following. In theory there is no objection to such an alliance but it works badly to the issue of such unions in practice. The children have nothing to inherit on the mother's side nor can they expect a full share of their father's property. The father being a member of a Marumakkathayam Tarawad, his children will be given only the Ukanthudama portions after his death and nothing more. Here we see the opposite systems of inheritance followed by the parents working together for the ruin of the offspring. Consequently a Nanchinadian husband is seldom counted by a Makkathaya woman and the door for inter-marriage practically stands blocked on this side.

Widowhood is not compulsory among Nanchinadian women The community holds the view that the marriage contract ceases with the death of either of the parties; but opinion is not unanimous in this respect and there have been many instances of women remaining widows till their death.

Separation by mutual consent under a registered deed executed in settlement of all marital claims is also prevalent. It is also effected at the instance of either of the parties on reasonable grounds e. g., incompatibility of temper, change of religion, adultery, cruelty, permanent and infectious disease, impotence, sexual incapacity, unsoundness of mind or any other cause which renders the mutual discharge of marital duties impracticable with due regard to personal safety. The Nanchinadians have a settled course of procedure for dissolving the marriage bond. When the husband or wife applies alone or jointly for the dissolution of the union, an informal Panchayat consisting of their relations or friends and leading men of the village is called in the presence of which the claims of the parties against each other are settled, their marital relation severed, and a *Vidumuri* or release-deed executed to that effect and duly attested by the presiding Moothapillai and others sitting on the village tribunal. The custom is slowly disappearing in these days. The principle is observed but the formalties are not strictly adhered to. In the case of a husband desiring to repudiate the wife and the wife not willing to break off her connection the former is legally bound to maintain her till her death and if she survived him, his property becomes liable for her maintenance. If

the wife takes the initiative in the separation for no just cause on her part she cannot lay any claim for her support. She is not free to enter into a new alliance before the customary release-deed is taken or the Panchayat decision got. Any man accepting a woman similarly circumstanced, for wife before the said deed or decision is obtained, is liable to be criminally prosecuted for the offence. There are also cases in which the wife was made to compensate her husband to the extent of his marriage expenses when her separation could not be reasonably justified. The existence of the divorce system among the Nanchinadians can not be argued as militating against the validity of the marriage and its legal binding on the parties. It is only a special device for dissolving the bond when circumstances imperatively demand such a step; it is a safety valve provided for the sound working of the machinery of the marriage institution.

The funeral rites of a Nanchinadian are all performed by his son. Although the Nanchinadians adopted Marumakkathayam Law they could not entirely give up the customs which they had brought with them from the land of their birth. They are those of marriages and funeral rites. According to the Sastras it is the duty of the son to perform the obsequies of his father. The Nanchinadians are Saivites and their religious heads are the Saiva Gurukkals of the various *mutts* situate both in and out of Nanchinad. Their ceremonies are all presided over and guided by these priests either in person or by proxies. Under these circumstances a change in the mode and practice of religious rites can not be effected as easily as in the law of inheritance. The faith in the efficacy of performing the religious rites in a particular manner enjoined by the Sastras and its results in the future life with all the hoary traditions of the past is not likely to be shaken very easily. So the Nanchinadians have been keeping up the two essential customs of marriage and funeral rites intact as in ancient days. It is the sacred duty of the son to perform the obsequies of his father and it is not one for which he goes unrewarded. The immediate reward is found in the gift made of the ear-rings and other ornaments worn on the person of the deceased to his son. The more substantial portion, Ukanthudamai, comes later on and it is the compensation to the son for his performing his father's obsequies and giving up the right as his son to a share in the family property.

The *Sanchayanam*, (collecting of bones) as is common among the Makkathayam Vêlalars is done on the second day. The wife and

children observe pollution for 16 days. The *Kartha** wears the holy thread while he performs the funeral rites or the death anniversaries of the parent. All the expenses of the first day of the funeral should be met by the children of the deceased man and they have every right to remain in the house where their father died till the last day of the ceremony (i. e., for 16 days.) All these customs are no doubt followed by the Makkathayam Velalars even to this day and they totally differ from those of the Nairs. Among the latter the nephew performs the funeral rites and the Sanchayanam ceremony is performed on the 5th or 6th day. The wife and children are free from pollution. The Kartha never wears the holy thread.

9. The *Ukanthudamai and Nankudamai rights:* Ukanthudamai means inheritance or right by love. This is a relic of the ancient custom of co-heirs partitioning ancestral property. It is a true tell-tale of the past history of the Nanchinadians. The late Justice Chellappa Pillai of the Travancore High Court in his judgment on a suit for Ukanthudamai, incidentally has the following in respect of the history of this ancient people:—" They are a peculiar class of people. They originally followed the Makkathayom Law and with it the manners and customs of those people who followed that Law. But emigrating into a country where the Marumakkathayom prevailed they gradually imbibed the manners and the customs of the people of their land of adoption till they became to all intents and purposes followers of Marumakkathayom Law". The Nanchinadians are not complete Marumakkathayees. They in this adoption of the Marumakkathayam Law did not relinquish their claim to the father's property altogether. The son of a Nanchinadian begotten as he is of his wedded wife and bound to perform his funeral rites stands in a very different position from that of an ordinary follower of Marumakkathayam Law. He is legally entitled to a share of his father's possessions (family or self-acquired) after the death of the latter and not before that event. The statement made in the Census Report of Travancore for 1901 that it is a further rule that in the case of a divorce, the wife and children should be given this *Ukanthudamai* (உகந்துடமை) at the time of her (wife's) separation' is wrong and cannot be supported by a single instance, the death day of the father being the birthday of the son's right of *Ukanthudamai* (உகந்துடமை). This right will not be taken away by the absence of male issue. It is claimable both by male and female children of the deceased and the assets

* A person who is entitled to perform the ceremonies is known as the *Kartha.*

available for *Ukanthudamai* (உகந்துடமை) are to be divided among them equally. If a Nanchinadian has more than one wife and also children by all of them his family property does not stand liable to be charged with as many *Ukanthudamai* (உகந்துடமை) as there are wives. Only one *Ukanthudamai* (உகந்துடமை) can be claimed on account of one member out of his Tarawad property and that is subject to division according to the number of wives a particular man has'.

The father is incompetent to disinherit his children by any alienation to take effect after his death nor the Seshakars defeat the same by any collusion. The sons and daughters have a first claim on their father's property left at the time of his death and every alienation made thereafter will take effect necessarily subject to the charge of *Ukanthudamai* right. The method adopted for calculating the *Ukanthudamai* due to the children of a Nanchinadian is one ordinarily followed in the partition of a Makkathaya family. All the estate and effect of the father at the time of his death are thrown together in one lump and the full saleable or market value on them settled and divided equally among the equal claimants, every female being left out of account. For this purpose the family is treated as one following the Makkathayam Law. Ukanthudamai is really that portion of the ancestral property which would have descended to the son of a Nanchinadian had his family followed the Makkathayam Law of inheritance. Further it is also held "by parity of reasoning any gift made by the father during his life-time ought not among people of this description to be permitted to affect a claim which as regards the children is as much the incident of legitimacy as among any other class of legitimate offspring. Ukanthudamai is an indefeasible filial inheritance of legitimate offspringship among these people as is the inheritance of legitimate children among people who follow the direct line and indeed of the Seshakars who follow the indirect course." (O. S. No. 42 of 1049 N. Z. Court). Before now it has been said that the right of *Ukanthudamai* could not be exercised by the children during the life-time of their father. But by mutual consent an arrangement is generally come to by which the father becomes an adopted member of his childrens' family and dies as it were a civil death so far as his own family is concerned. He will be given property for his maintenance to be afterwards inherited by his sons and daughters in satisfaction of their *Ukanthudamai* claims. This is known as *Yappia Ukanthudamai* (யாப்பிய உகந்துடமை). Nangudamai (நங்குடமை) is the property inherited by Nankai or woman.

This is an alimony or maintenance allowance granted to a childless widow. If the deceased has more than one wife—say two—and if one of these has children and the other not, the Nangudamai for the latter will be given out of the Ukanthudamai portion due to the children.

All these are peculiar institutions prevalent among the Nanchinadians and are the results of following the Makkathayam and Marumakkathayam Laws at the same time. In operation of this mixed system of inheritance it is also clearly seen that the Makkathayam element predominates over that of the Marumakkathyam and that the Nanchinadians have greater affinity to the Pandi Velalars than to the Malayali Sudras.

10. *Intermarriage and interdining with Pandi Velalars*—The question of intermarriage between the Nanchinadians and the Pandi Velalars has already been treated of in connection with the topics of Ukanthudamai and Nankudamai. The matter of interdining between these people does not require any elaborate discussion. It is one of daily occurrence and a marriage feast affords ample proof of the same.

Now as a result of the above enquiry we find that the Nanchinadians belong to the Tamil Velala community; that their ancestors colonised Nanchinad from the adjacent Tamil districts of Madura and Tinnevelly and that they afterwards adopted the Marumakkathayam Law and the custom of widow-marriage prevalent in Malabar.

The total population of Nanchinadians in Travancore is 18,000. Their chief centre is Nanchinad although they are scattered all over the country especially the Taluks of Trivandrum, Mavelikara and Vaikom. There are also a few families in the neighbouring State of Cochin. It is a melancholy fact that the Nanchinadians of the present day have considerably fallen from the high estate of their forefathers who were well known throughout Travancore for their thrift, industry and mathematical acumen". The community as a whole has sunk in the estimation of the public. † It is growing poorer and poorer day by day.

† In an Anthropological study as the present paper purports to be it will surely be out of place to embody reflections on the characteristics of the present-day Nanchinadians, which are likely to be mis-interpreted. - These strictures, if they may be given so strong a name, come from a writer who is himself a Nanchinadian and a staunch lover of his class and as such will not carry with them that sting which they would otherwise have carried. As for the extremely backward condition of the modern Nanchinadians, we think a variety of causes have contributed to bring the community to the state so pathetically deplored by the writer. The stay-at-home tendency of the Nanchinadian, his ignorance of English education, his apathy to his own mother-tongue Tamil, his following a profession which does not call forth into exercise the best

All the lands have either been hypothecated or mortgaged to the money lenders. The modern Nanchinadian is a spendthrift, a drone and a dullard. There is no household in Nanchinad without a family dispute nor a village without a faction. He makes the lawyers rich and becomes himself bankrupt and wrecks his whole family—wife, children, sister, nephew, niece and all. His unnatural law of inheritance also proves a very prolific source of litigation. Educationally the Nanchinadian occupies a very backward place in the state. The community cannot boast of many graduates in their midst. The number of Nanchinadian students attending the colleges or High Schools all over Travancore can be counted on one's fingers. He is conservative to a degree and is consequently far behind the time. He knows no trade but agriculture and that only in the methods and with the implements worthy of an ante-diluvian age. His devil-dancing propensities show the low standard of his civilisation. To him the world does not extend beyond the bounds of his own village. He has grown intensely clannish and his ambitions are pitched at so low a key that one would take him for a man of fourth century B. C. His educational ideal is that his boy should learn to that extent as would enable him to read a Kacharth* and his highest aim in public service is to fill the place of a *Proverticar* or a Taluq *Samprathy*. On the whole the present-day Nanchinadian has lost ground in the inter-racial struggle and if he does not wake up betimes and work for the social uplift of his community he is sure to go to the wall at no distant date.

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of his intellectual powers, his peculiar almost unnatural law of property-devolution, his social isolation from the two great communities the Pandi Vellalas and the Nairs have each had no small amount of influence in keeping him immobile in this age of progress. It is also not an encouraging circumstance that even the few educated members this community possesses do not seem to have the public spirit to come forward and work for the social amelioration of their class. We hope the present writer will try to stir them up in another contribution of his, dealing with this aspect of the subject.—Ed., *M. Q. R.*

* A tax receipt in *Olai* given by the Proverticar which has now been replaced by a paper-receipt.

RESPONSIBILITY.†

By Mr. T. Lakshmana Pillai, B. A.

RESPONSIBILITY implies the correlative idea of liberty. The liberty may be in respect of thought, word or action. When we say that a man is responsible to do a particular act, or to produce a particular state of things, we imply also that he is, under ordinary circumstances and by the exercise of his freewill, able to do such act or to bring about the circumstances which produce such a state of things. The same holds good with regard to the negative side of responsibility. When a man is held to be responsible to refrain from a particular act, or to prevent the occurrence of a particular state of things, it is implied that, by the exercise of his will, he is able to control himself so as not to commit the act, or by his vigilance or circumspection, to control the circumstances concerned in the production of that state of things. Again, a man may be held responsible to do a thing well it being understood that by dint of his intelligence and care, he would do it up to a certain expected standard of excellence, or avoid doing it badly or shabbily. The moral responsibility of a man consists in his intending and doing things in consonance with a moral nature, the existence of which in him is assumed.

Secondly, responsibility pre-supposes a contract, express or implied. In contracts, responsibility extends to both the contracting parties in virtue of their mutual consent to the act or acts contracted for Where there is no mutual consent, there is no responsibility. The parties entered into an agreement to perform certain functions, or to refrain from certain things, on condition of certain privileges being enjoyed by each. Contracts are also enforced by penalities by the authorities constituted for the purpose. Failure to perform the allotted functions on any one side is attended with penalties, or the release from stipulated obligations on the side of the other party. We all can understand what a contract is in these civilized days, particularly when it is an express one; but difficulties arise in understanding it, when it is only implied. In the days of slavery, when men were owned as property or chattel the contract assumed the shape of unlimited privileges all on one side, the privileges enjoyed by the slave extending to his simple existence, personal safety or peace. In

† A lecture delivered before the 'Literary Association' Karamanai, Trivandrum on the 17th August 1910.

the popular view of what is called our responsibility to God, the privileges aimed at are generally men's safety, peace or happiness in this life, and the safety, peace or happiness of the soul in an after-life.

It is a truism to say that happiness is the end of all existence. Every man may, every creature has a right to, seek his or its own happiness. Men living together in society have to seek their happiness in such a way as not to infringe the rights of others to seek their own happiness. If a man lived alone in the world, it would be difficult to say whether he would have any responsibility at all. It is life in society, in the midst of the conflicting interests of many individuals differently constituted, with different ideals and aspirations, with all the varied requirements checks and safeguards which the common pursuit of happiness necessarily involves, that creates what is called responsibility. Since man has a freewill, though working under limitations, and since there is a natural tendency in him to exercise this freewill for his own benefit and the benefit of those only to whom he is bound by ties of consanguinity or love, or by the relationship of dependency it would be frequently necessary to see that this tendency is not allowed to overreach itself, that is, interfere with the equal exercise of the same right on the part of others. The freewill is possessed by intelligent beings who are taken to be able by dint of their intelligence and experience to discriminate between what is good, bad or indifferent for others. Since relatively speaking man is free to intend and to will the restrictions necessary to secure the peace or safety of other men are imposed upon him by society. He cannot intend or do acts subversive of the peace or safety of society without exposing himself to the chances of meeting first with resistance on the part of those whose peace or safety is thereby endangered and secondly with punishment at the hands of the authorities organized for the protection of the peace and safety of the society.

Here then is the sphere of human responsibility. Man in seeking his own happiness is required so to conduct himself as not to interfere with the equal right of others to seek their own happiness. Almost every action of man is preceded by a motive or intention well or ill conceived which in relation to others may be either good, bad or indifferent. A responsibility may therefore be said to lie upon him to keep his intentions strictly within the confines of the good, or at least the indifferent, in respect of others and never to extend to the bad or injurious. *Intention* is thus the keynote or the touchstone of all human actions, and the real culpability or otherwise of a man

turns wholly upon the nature of his intentions. To judge a man by the externalities of his actions alone or in the light of the distant results produced by them would often be misleading; and to make such judgment the basis of action would in some cases lead to miscarriage of justice. Great care and circumspection would be necessary before incriminating a man, and correct judgment would in many cases imply great knowledge of human nature and an analytical study of the springs and the courses of human conduct. The real intention of a man, were this in all cases detectable, is that by which he would stand or fall. It is a dictum in law that it is a greater wrong to punish one innocent man than to let off a hundred offenders scot-free. A great deal, of course, depends upon what is called evidence; but it is also true that a great deal depends upon *what comes up before the judge as evidence, and upon the manner in which it is utilized in* arriving at the truth. But this is a province into which we need no there enter.

We have now to see whether our intentions or conscious volitions, even when they are in themselves good, produce their intended effects. A good intention, when being translated into action, may be modified by many circumstances, or may be so thwarted as to produce no result, or may produce, without the intender's knowing them, evil results. Is the intender or doer responsible for those results? No. He is no more responsible for those results than the man who, intending evil for another and unwittingly, or by the intervention of extraneous causes, causing good results in respect of that other, is entitled to have credit for the results. Besides, what is an evil in our limited view may not be a real or a permanent evil, but only a step towards real good. The evil, in other words, may be only apparent. To show how an act which produces or is meant to effect an evil may prove beneficial without the knowledge of the doer, I shall give one or two simple illustrations. A man intending to help another out of a ditch, laid hold of that other by the shoulder and, in doing so, unwittingly hurt a boil in his shoulder which burst in the act and caused great pain for the time being. Now, the doer of that act only intended a good thing, viz., the raising of the man from the ditch into which he had accidentally fallen. In the very act of saving the man he caused him extreme pain. Is he responsible for that evil? No, because he did not intend it. But now, see the secondary effect of the act. The act proved as good as a minor operation to him (to which he would perhaps not have otherwise cared to consent) and it hastened the cure of the boil, that is, it effected a

complete cure that very day; whereas, but for the act, it might have taken many more days for the cure, which delay would have deprived him of so many days' wages. Thus an act which, the doer feared, was the cause of a great amount of immediate pain, was not, judging by the result, an evil act, but a good one.

Take, on the other hand, the following illustration. A rich man who conceived a strong hatred towards a poor man threw him into a well with the intention of thereby killing him and went away with the impression that he would certainly die. Luckily the poor man was not hurt seriously, but, on going to the bottom of the well, he, in his agony, laid hold of a chest with which he rose to the surface of the water. He then saved himself, and the chest proved to be a treasure chest whose contents were sufficient to keep him above the reach of poverty for the rest of his life. Here the man who intended the death of this poor man clearly intended an evil; but the very act by which he attempted to carry out his heinous intention proved so for beneficial to the poor man that he was rid of the worst evil in his life, viz., poverty. In these two illustrations, the results produced were good; but see the widely different intentions which preceded the two acts. Neither of the doers could take credit for the good results actually produced, but the doers were none the less responsible for their intentions which in the one case was good and in the other bad. What then is the essential factor in a good action? It is the *motive or the intention* to do good, backed of course by intelligence, care, method, physical or mental power and such other auxiliaries as are brought to bear upon its execution. It is the intention that is of consequence in the Law of Karma, it is the intention that is of consequence in moral laws. The man who wishes to be righteous should, first and foremost of all, *intend well*, that is, intend the good and never the evil of others. In the case of pains inflicted as punishments, the intention is, and always should be, correction and not retribution. Secondly, the righteous man should summon his whole intelligence, judgment, strength and tact, seeking or identing upon the advice or assistance of competent men, where necessary, and bring the whole to bear upon his action. He would thus clearly minimise the burden of his responsibilities. As for responsibility for details there are always limits according to the merits of the case.

The habit of intending well being of the essence of righteousness and the secret of a righteous life, it follows that all reformation must begin at the heart and not at the head. To seek for the essentials of

reform in mere intellectual education, or in the accumulation of wealth, is to begin the reform at the wrong end, and never to grapple with the soul of our life's problem. We are not responsible for the sharpness of our intelligence, but we are responsible for the cultivation and the right use of what intelligence we naturally possess. And so with our other equipments. The head, no doubt, is our light-bearer and greatly assists the heart in the practical realisation of our aims; but we must remember that, in a good life, the heart always comes first, and the head comes only as its auxiliary. The intellect in the sphere of morals is like a steam engine to be attached to the work of the heart and is in itself only a vague producer of brute force. The head has only a secondary place in the realm of righteousness. In this case, we must not commit the grievous error of putting the cart before the horse. A man may be an able man, an intellectually furnished man, a talented man a genius, a wealthy man, or an iufluential man; but if he is a man of evil intentions, woe be to his ability, talent, wealth or influence. Gilding him with honors is like adorning a corpse with jewels. The heart of him is evil and he would be judged only by his heart. He is low in the scale of moral or spiritual development and his soul is enveloped in thick darkness, in the darkness of "chaos and old night".

What is the best way to keep a man always in the right path and thus to lighten the burden of his responsibility? It is to purify his heart. It is the easiest path, and yet, in the complex conditions and relations of life, the most difficult of achievement. Stated in the lowest terms it is to habituate one's self in the formation of good intentions; that is, as regards one's self, to seek one's good without causing wanton injury to others, and as regards others, to intend their good, wherever possible, and never their harm. When the heart is cleared of its weeds to habituate one's self in the formation of good intentions becomes an easy and not a difficult process. The weeds referred to are summed up by Thiruvalluvar briefly thus:—

அழுக்காறு, அவா, வெகுளி, இன்னாச்சொல், நான்கும்
இழுக்கா வியன்ற தறம்.

They are envy, excessive desire, unbridled anger, and offending language. These must be taken to be typical of their correlated vices. To root these out, he says, is the essence or secret of virtue.

Another important factor in the purification of the heart is *sympathy*, born of the perception or knowledge that all souls have a common origin and have distinct functions to perform in the world. Says Shakespeare:—

"There's not a soul that on the earth doth live
But to that earth some special good doth give".

This is philosophy and wisdom of the highest order. When one comes to *feel* and not merely intellectually perceive that every soul in the world has had the same origin, viz, the bosom of God, universal sympathy is at once generated. If this sympathy is nurtured, it will be found to be a great purifier of the heart. It is forgetting this ground truth that all souls are derived from the Universal soul that is the primal source of all our evil. If we only try to remember that truth in every one of our intentions and actions, we shall not fail in time to be the owners of that truely blessed state of mind in which intentions are formed only for the good of others, or, where self-interest is concerned, that interest will be sought without harm to others. When the habit referred to has been formed, the burden of our responsibility ceases, or, at least is considerably lightened, and the responsibility for results does not rest with us.

The unfortunate habit of intending evil for others comes of the ignorance of the common brotherhood of man and of all sentient beings and the consequent lack of sympathy. It may also proceed from a spirit of revenge, malice, envy, wrongful desire, overweening ambition, a thirst for glory or fame at any cost, excessive selfishness and such other causes. But the most frequent defaulter is perhaps the ignorance and lack of sympathy referred to. Men are very apt to forget that all souls are derived from the same source and are equal in their essential features, that every one has equal right to live and enjoy life and to defend one's self against all wrongful invasions of those rights. Even the humblest worm has this birthright. Some think they are born with superior rights and feel themselves warranted in exercising those rights in preference to others and even overriding theirs. This is a grievous error. Men who think they have superior rights must remember that they have superior responsibilities too. No man (and for that matter no being) is consciously responsible for the condition in which he is born. One man may be born rich and another poor, but neither of them is responsible for his status at birth. Each has his sphere of action and each is important in his place. Each contributes his mite to the happiness of the world and the world cannot do without both. Take, for instance, the Pulaya in the field. Is not his work as important in his own humble sphere as that of the Secretary of State? On his patient, plodding work in the open miry field in the mid-day sun depends the very life and well-being of thousands. Were

he to stop work, many a rich man's son would shrink from taking the plough in his hand and tilling the earth, not minding the inclemencies of the weather. If we are not to be so magnanimous as to look upon the Pulaya as our daily benefactor, it behoves us at least to have a sympathetic heart towards him in consideration of the fact that he is overworked and underpaid for our sake. Though we may pooh-pooh him and drive him from the city, yet his place in the economy of nature is fixed beyond all doubt, and is all-important.

Similar remarks apply in the case cf other artisans and labourers. We are apt to forget the our health, comfort and happiness are in a great measure due to the manual labour of many and that the price we pay for them is not really too much. The clothes that we wear are woven by some, the articles of our food are produced by many, the salt that we eat and the vegetables we consume are the result of the manual labour of others. Our ailments are attended to by the physicians and our small differences are sometimes most profitably settled by our sympathetic neighbours. Similary, every item of our peaceful and prosperous existence owes its origin to the Briareus-handed world. No department of knowledge or action is without its use. Each fills an indispensable place in the system of the universe. No condition or profession of man which is useful to the public and harmless to creatures is to be intrinsically despised and every one has to contribute his indispensable mite of work or service to swell the ocean of universal happiness. As creatures of God, all have equal rights and equal liberty to exercise them. It is in the exercise of the rights without prejudice to the equal exercise of the same rights on the part of others, that caution is necessary. Here is the sphere of responsibility. Forgetting or ignoring the truth in our actions sets us on a wrong track at the very outset. Any infringement will be attended with its appropriate penalties.

Differences in merit, rank and position there are and there must be in the world, but they do not create special rights in the matter of the enjoyment of simple existence and social peace, though they entitle their possessors individually to certain privileges in other directions. The idea that other souls are, like ours, derived from the same eternal source should create a fellow-feeling and love towards our sentient brethren; and if these feelings are intact and form the basis of all our actions, steered by intelligence and care, our responsibility is lightened. If they are perfect, responsibility ceases, and the great aim of existence, viz; the greatest happiness of the greatest number of

sentient beings must be within the possibility of realisation. It is the want of these feelings or the possession of them in an imperfect or unsettled state that generates selfishness or unkindness, and thus paves the way to invidious distinctions and the exercise of arbitrary power, so fruitful of mischief and misery to the world.

It might be argued that in theory the above principles are correct, but that it is far easier for a man to have a good intention than to know what is good to be done, that is, that in practice diffculties will be felt in determining what is the right course of action in particular concrete cases. This is granted. No doubt difficulties will and must arise in practice. I was all this while only referring to our *intentions*, to our *first* requisite, and the care we should take in purifying it of all evil admixture. This is only the starting-point; yet, in my humble opinion, it is a *most important point for consideration.* For upon it depends the character and soundness of the whole train of of circumstances or transactions which constitute an action. Every link in the chain is affected by it and the whole may be said to be animated by, or the mere physical manifestation of, the spirit with which it was started. The intention is the *soul* of the action, without which it would be an unmeaning and disconnected vagary. Having started with a good intention, the courses to be pursued are varied and must be judged each on its own merits. Herein, intelligence, care, training, patience, endurance and other virtues have their parts to play. These are matters of detail which will vary in each case, and will variously affect the question of responsibility. An examination of these details or their bearings would be out of place here, but it may be generally stated that *sincerity* will go a great way towards lightening our responsibility. A sincere desire to do the right will be generally attended with facilities for doing so. if the work is earnestly and vigorously pursued, and provided one moves along his course of action with open eyes and attentive ears.

It is, of course, good to remember, at this stage, that man's powers are finite and his comprehension limited. He is not always happy or correct in the choice of his courses of action or their methods of pursuit. We know of well-meaning men who have committed the greatest blunders. Even when a man is fully equipped with the necessary intelligence, training, endurance &c., a residue may be still left which he may be unable to solve and he may thereby fail. Failure or success may not always be commanded by man. Human interests are highly complex, and the complexity increases with the increase

of man's needs and aspirations. Man is not omniscient; and to canvass the good of all before the first step is taken in every action may not be always practicable. He may be unable to pursue his actions through all their ultimate effects and ramifications. He is liable to miscalculations and over-calculations. Thwarted or influenced by external circumstances over which he has no control, his acts may fail to produce their intended effects, or may produce the contrary. But once he has intended well and done his best, see to what attenuated dimensions his responsibilities are reduced! He has meant and done his best. None else in his position and circumstances could have done better. Even his creator could not demand more of him.

In the case of failure after the best has been intended, and our best energies put forth for its execution, there is the saving power, if I may say so, of virtue, and the mental satisfaction and delight attainable by the practice of virtue for its own sake. No arithmetical calculation of results is in every case necessary and experience proves that virtue succeeds in the long run and has its poles fixed in the well-being and good of all. In the moral world, man has nothing to do but to work with the best of his lights and powers and with the best of intentions towards all, for this, we may presume, is how nature works out the good of all. So long as man can do this, he is not responsible for results, as his intentions coincide with nature's. Even failures in this case (failures *only in our sense*) would have their moral effects, though these would not be always apparent to us. We may adapt the words of Tennyson as regards our love of virtue and failures in the ethical sphere (for the law is the same as in the case of the love of woman) and say.

"T'is better to have loved and lost
Than never to have loved at all".

To those who believe in a Providence, it may be said that, in such cases, the hand of Providence "sustains such a man from beneath and kindles him from above," steers him clear of the shoals and rocks of real evil and lands him safely on the shore of real happiness. On the other hand, if man's intentions are not good, human and nature's deterrent and corrective forces begin to operate against him, directly or indirectly, sooner or later. The Hindu Law of Karma makes it a sin deliberately to do evil to any being. I do not refer here to the contested question of our Karma in previous births. It goes without saying that no just being can hold us res-

ponsible for acts which are in themselves innocent or indifferent, but which unwillingly on our part proves an evil to other beings, as for instance, the hurt done to creatures in the course of a natural act which we cannot dispense with, as walking and drinking water Thiruvalluvar puts an advice pithily for us:—

மறந்தும் பிறன்கேடு சூழற்க; சூழின்,
அறஞ்சூழும் சூழ்ந்தவன் கேடு

This is only justice. He who prepares his mind to do evil must prepare his mind to receive it. Such a man would be grovelling in the dust, the gate of wisdom would be shut against him, and the development of his soul retarded. Such a man meets with crosses troubles, disasters and the pangs of remorse, and these alternately agitate his mind. His mind is in a perpetual rack, however he be surrounded by all that wealth can command. His misfortunes would be dark riddles which he could never in his life satisfactorily solve. The real solution would be in the purification of his heart, which may perhaps be the last thing he contemplates.

It may here be retorted by some that good men have their share of misfortunes and trials too. Yes. But these are of a very different kind, and are to be regarded as sent for a different purpose. It is perhaps not so well known that good men as a class (with of course noble exceptions) are generally very timid. These trials are to be viewed as opportunities for exercising the virtues of self-dependence and. fortitude and for calling forth their latent courage. They come in also to widen their knowledge and thus to perfect their manhood. The good men are like some aromatic leaves which give out their best fragrance under pressure. Under adversity, their virtues shine forth with the greatest brilliancy. But the most important distinction between the good men and the bad should not be forgotten, viz., that the former are the happy possessors of a perennial peace of mind and heart wholly unknown to the latter. If happiness be the summum bonum of existence, and if real happiness lie deep in the heart beneath the bewildering vicissitudes of fortune, beneath the cankerworm of care, beneath the "pomp and circumstance" of place, beneath the " tinsel show " of power, beneath the pride and the turmoil, the buzz and glamour of temporal and temporary glory; if, I say, true happiness lie in the consciousness of having intended or done no wrong and of having " uttered nothing base", in the blessings of inward peace, in the secret springs of love and power of the heart, in the silent satisfaction of conscience, in the glory of

having aimed at, fought and suffered for the right and the truth; then the good men (if they only knew it) have a rich and truly enviable share of that quintessence of happiness, without which human life, with all its wealth and power, would not be very different from bestial life. The blessings of true love will also be theirs, for, as Bacon says,

"Faces are but a gallery of pictures and talk but tinkling cymbal where there is no love".

Such men rise above all uncomfortable qualms of conscience and the wearying shackles of responsibility, as ether rises above the air. Lastly, to those good men who have a belief in an all-wise Providence, these trials only serve to draw the bond of love and admiration towards It closer and closer and to make them Its trusted servants. If by their well-intended actions they unwillingly produce an immediate apparent evil, let them not be bewildered, but set their heart at rest by the thought that the hand of Providence is there for the purpose of effecting some good of which they are not immediately aware, because of the finiteness of their thought. We should not feel disappointed if Providence goes about compassing Its great ends by ways and means which are unapparent to our ordinary understanding. Under such circumstances, the best course for man is to have faith that Providence does all things for good, or converts all things into instruments of good. If our prayers are not granted exactly as we wish, we should not, in our blind haste, blame or rail at Providence, for says Shakespeare:—

"Men pray oft
For their own ills which wise Providence, foreknowing,
Denies them for their good".

The question of responsibility is closely connected with that of duty. Duty involves the idea of work, and all good work has reference to the welfare, peace and happiness of creatures. Duty is a variable factor and adjusts itself according to the needs, aspirations and ideals of creatures. The search after happiness, present or prospective, of human beings is as varied as the ideals which they have in view. Now, what are human ideals in general, and what is the highest ideal that can be recommended to man? All existing human ideals may be broadly divided into those relating to this life and those relating to a life hereafter. Some desire peace and happiness in this life for themselves, their

children and dependents. Some desire heaven or happiness in an after-life. Some desire *moksham* or ultimate absorption in the absolute. These ideals may also be found mixed up in various proportions. The last is held up as the highest possible ideal, being conceived of as a state of perfect rest from the turmoils of life, a state which is said to take a man permanently above the rounds of birth and death, a state which, as generally accepted, has to be characterized as neither happiness nor misery, in the human sense. With this ideal in view, various methods of knowing and approaching God are resorted to, heavy sacrifices are made, and strenuous efforts put forth in the direction of Bakthi, Gnanam and Yogam. Excess of fervour in this direction assumes the character and the tyranny of an all-absorbing "fixed idea"; and the ideals of this life are sacrificed to those of the next. Happiness in this life is held in small esteem, and all action put forth in the direction of material progress and even the alleviation of the misery of creatures is despised. It is forgotten that man has responsibilities in this life, *so long as he holds it, and independent of the life to come.* The opportunities for our enjoying present happiness and of contributing to the present happiness of others are scornfully neglected, and the imagination is fed with a dream-like hope of distant bliss. Thus a pessimistic sort of life is practically led by some men and they invariably set such examples to others. The whole world and its phenomena are looked upon as an illusion and a deliberate deception, which men should avoid and our God-given senses and faculties are to be curbed, crushed or otherwise annihilated, to the detriment of our worldly well-being. The pessimistic works of some eastern philosophers also tend to confirm the men in their hatred of the world, with the result that material progress is arrested and national advancement nipped in the bud.

It is also the position of some men that to rise to a stage in which man intends neither good nor evil to anybody is the highest attitude of the mind, that leading him eventually up to God and Moksham. Apart from the general love and pursuit of virtue for its own sake, that is, without any immediate benefit being proposed for one's self, a state of mind in which man intends neither good nor evil to anybody is one which cannot, in truth, be realised. Even virtue has its direct bearings on the good of mankind in this life. But the state of mind referred to is of very doubtful utility either to the

present life or the life to come. As moksham is conceived of as a state akin to it, the neutral state of mind is recommended. A desire for moksham is, of course, very natural, when one thinks of the cares and miseries of life, though such a thought ought, in a healthy and vigorous mind, only induce a determination to buckle one's self up to canvass the means and to put forth the endeavour to alleviate them. We ought not to sink under misery, but to try to keep ourselves above it. Has not human misery been frequently and reckonably reduced by the strenuous efforts of heroic men? Are we not responsible to put forth our best energies towards the mitigation of misery in the world? Yes, if we are men. If each man would contribute his quota of philanthropic work, the sum-total of misery in the world would be visibly reduced.

Now, in dealing with the question of ideals, a distinction has first to be made between the *desire* by which a man is animated during his life and his *motive or intention* with regard to particular acts. The desire referred to would be of a general character and is of the nature of a guiding principle in life, having reference to the man's own future condition. But motive or intention has reference to the end *immediately proposed* in every action and may be *anything*, that is, his own immediate welfare, peace or happiness, or those of others The aim with regard to this life would generally be the realisation of happiness of some sort and the alleviation of misery to one's self and others. Where this end is proposed, one's duties and responsibilities extend to the ways and means of obtaining it. We shall then see that our senses, limbs and faculties are serviceable therefor, and would appear to be given us with a *real* and a desirable purpose. The world would then be no deception, but a field for the exercise of our faculties and endowments, a field in which we can compass real happiness and alleviate actual misery in this life. We can understand how this happiness is indirectly aimed at in the pursuit of virtue for its own sake, in the belief that virtue cannot but produce happiness in the long run to all concerned. We can understand how, in unselfish or disinterested actions, man desires nothing for himself except perhaps the satisfaction of seeing his fellow-men or fellow-creatures happy, though by some the possibility of such a state of mind is questioned and disinterested actions are put down merely as the realisation of certain fixed ideas. I say, we can grant that in a certain state of the mind, the doer can so far forget himself or his own good as to be actuated solely by the intention to do good to others without meaning

any direct good for himself. Here the desire for others' good may be said to be developed to such an extent as to entirely overcome or overlap the desire for one's own immediate good. But how can we realise an attitude of the mind in which it neither desires nor intends any good or evil, either for one's self or for others. It is difficult to understand this, unless it be a state of playful emptiness, a mere exercise of stored-up, spontaneous or over-abundant energy, accompanied by no other object in view than the *expenditure* of such energy. This state of idle occupation, if we may say so, leads to nothing or next to nothing, and is therefore worth nothing. It would be clearly a misdirection and a waste of useful energy, when there is plenty of scope for its exercise for the attainment of the good, or the mitigation of the misery of creatures. And a man owes duties as well to himself as to others, for the reason that he is as much a soul as any other. Though we can appreciate how a man can intend the maximum of good for others, reserving only a minimum for himself such as the reflex satisfaction of seeing others happy, we fail to see how he can undertake any action worth the name, in which he intends neither good nor evil, unless he loses his identity or his senses. If such a state of mind can at all be realised it would be found to be one attached to a life without a purpose. It would only mean a higher sort of selfishness by which a man, abdicating the position of a benefactor to the world that he could and should be, repudiates that responsibility, deserts his post of duty, and voluntarily retires to that state of inglorious slothfulness in which his life would be no better than that of a chrysalis. It would be a treason against God, it would be cutting himself lazily away from the purposes for which he has his "lease of life" under a visionary hope of attaining another state of lazy blissfulness in the far-off future, it would be shirking the responibility that is on him to justify his existence. Such a man would be a useless burden to the world and a terrible visitation to those who would have to support his purposeless existence. I do not think that such a state of existence is at all desirable. It cannot be in God's nature to be so idle, as is generally supposed. I am inclined to think that this ideal must be a misconception of 'virtue for its own sake,' or the result of some fallacy in thought, or of some illogical reasoning in which the end to be attained, by an erroneous conception of its nature, is lost in the means.

As I have had occasion elsewhere to state, God is not an idle passive spectator, unconcerned with, or indifferent about, the affairs

of the world. This is a dangerously wrong conception of the Ruler of the Universe. On the contrary, he is an active and potent agent, ever working for the good of the world. And so he expects us to be, if we are to rise to him or to become his part. He expects us to work for the welfare of his creatures and it is with such a real purpose in view that he has endowed us with hands and feet, senses and faculties. What is to be gained by not using our God-given powers, or unnaturally controlling the functions of our useful organs? That would be suicidal philosophy. God is ever manifesting a portion of himself, and keeping behind the veil another portion, that is passing from the unmanifested to the manifested condition and vice-versa, and reserving to himself the major energy to rule and guide the world. It is not certain whether the individual spirit that by salvation is merged in him is always in a quiescent condition there, in the same way as it is not certain whether a particular drop of water which finds its way into the ocean is permanent there. Just as the particles which compose the body of the waters that fall into the ocean may become part and parcel of the clouds which emanate from it, falling in crystal rain-drops again on the surface of the earth, nourishing and refreshing plants and flowers, and supplying the food-stuffs wherewith all creatures are enlivened and energised, even so the souls that become merged in God may again break up into individual forms and fill the world with their activity. The universe moves by cycles of birth, culmination and termination and there is never perfect rest. Perfect rest would indeed be real stagnation. Perfect rest is merely the visionary rainbow of a hope which the anxious, care-worn mind of man, in a spirit of re-action from the paroxysms of its trials and ordeals, holds out for itself as an object worthy of an attainment. However this may be there can be no doubt that the highest ideal which man can hold out for himself is to seek his own and others' happiness in the righteous way and to alleviate his own and others' misery *in this life while it lasts*, and also prepare himself for an after-life in accordance with his best conceptions of the ways and means therefor. The present opportunity to enjoy rightful happiness ought not to be thrown away. It is also true that the fulfilment of a man's duty here "in this bank and shoal of time" and the practice of virtue for its own sake is *an integral part of his preparation for a future life* whatever it may be. Great care has to be taken against falling, as even some philosophers have done,

into the fatal error of supposing that by doing neither good nor evil one can rise in the scale of spiritual evolution, and thus setting up an example of life in this world which is next to purposeless, and therefore, useless.

To work for the good of the world, therefore, is the highest and most sacred duty of man. In doing so, to rise above the possibility of intending evil is the best way to rise above the rigour of responsibility. It is not the idle fancy of a visionary. It *is* possible to elevate ourselves to a state of mind in which no evil can cause anxiety in us, and by the habit of perpetually intending and doing good, we can steer our barks, in spite of occasional misfortunes, pleasantly in the occan of life. Placed permanently in that pedastal, our worst distresses and disasters cannot but yield up their soul of cheer and peace to us, as we shall be conscious that we follow in the footsteps of God. This, in a manner, is true beatitude, or at least, if I may say so, the half-brother of beatitude. In so far are we, so to speak, lightening the work of God, and paving the way for our eternal happiness. When that duty is fully realised, the fetters of responsibility shall not encumber us, and we shall be perfectly free to act, though not free to do evil. The doing of good shall then be a most natural and easy act, and the doing of evil an unnatural and to our own selves, an unpleasant one. The good we do will then be connected, directly or indirectly, with happiness to others and to ourselves, and that connection shall be apparent to our consciousness. In the pursuit of the good,

> "Let us then be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing,
> Learn to labour and to wait".

T. LAKSHMANA PILLAI.

A VIEW OF MANGALORE.

By Mr. J. E. Brito.

HERE on the heights of Kadri we are standing now my friend,
Where can you find a fairer scene on which your eyes to bend?
See there under your searching eyes my town of Mang'lore lies,
Canopied by blue skies over the waving fields of rice.

Many a stately villa those coc'nut palms are hiding,
Many a lowly poor man's hut in their shade is biding,
From morn till eve the tropic sun over their heads had hung,
Now the soft breeze has come, how proudly their broad leaves are flung

You see those blossomed groves where graze the cows and oxen droves,
There stand the mango and the jack with all their clustering boughs,
How tempting to the eye their nectrine fruits in bunches hang!
How loudly their praises the crows do sing in their rude slang!

Down there you see the broad top of our tall Banyan Oak,
The lord of our Indian forests, the sharpest axe that broke,
Beneath its sheltering broad wings the streets of Mang'lore lie,
Festooned by its arching branches its roots are hanging by.

Stately above the stately heads of many a tall palm,
Rise the five hills of Mang'lore wafting round sweat beauty's balm.
You see mansions of high structure crowning their lordly heads,
Carpets of green verdure line their smooth sloping stony beds.

The one that lines the distant sky is Learning's lofty hill,
Where a thousand boys undergo their daily schooling drill.
Near by nestling you see the Court where our Lord Justice sits,
Where five and twenty lawyers exchange eloquent little hits.

There on the hill you see the palace of our district king,
Amidst the creepers that twine how jocund the birds do sing!
On the hill opposite you see our Chairman's lordly seat,
He is the Mayor of our town who has it kept so neat.

Two other stately hills in the distant you can discover,
On the one stands the Protestant Church, a neatly tiled bower
With its iron light'ning conductor pointing to the sky.
Next hill the white walls of the Catholic Church you descry.

Down there is the Netravati embracing the southern shore,
While the Gurpur from the north-east meets it in a loudly roar.
You see white sails of sailing boats plying the blue bosom,
You hear the sweet evening breeze down their banks harmony hum.

You say you have seen many a better romantic scene,
By the white sides of lordly Himalayas you have been,
During the heat of summer months to Ooty you retreat,
But Mang'lore is my Mang'lore, no rival can rival it.

[J. E. BRITO.

SOME PRESSING PROBLEMS OF THE HOUR *

BY MR. K. G. SESHA AIYAR, B. A., B. L.

IT is one of the platitudes of present day political philosophy that Education is among the constituent functions of tho modern state. The theory of national life that the beginning of the 20th century confronted us with is that organisation and intelligence in every function of national life is necessary for national survival or national existence. Trained intelligence lies at the basis of national fitness. No nation can under modern conditions contribute its full share to the total progress of human activity if even the most insignificant worker in the community does not receive special and intelligent training. The conditions of modern national life demand that for the achievement of national success the ploughboy and the craftsman no less than the statesman and the judge should possess intellectual efficiency. In the words of Professor Karl Pearson: ...."In the days of old the battle of life was won by the nation with physique. To-day the victory is to the nation with intelligence, and physique enough to keep hat intelligence in healthy activity........The old order has changed; from statesman at the helm to craftsman in the shop, modern conditions demand special training, not haphazard selection." Thus the dominance of intelligence will be the outstanding feature of life in the present century. If the intelligence of the nation in all its grades be not trained, the nation should be content to lie at anchor in the stream of time; and doing so, it cannot at the same time live, for progress is the law of life. There is only one force that can take a nation up the stream, and that is Education. That a state or a people may be efficient for the battle of life in this century, the whole body of national intelligence should be trained for national ends. To quote again Professor Pearson: "It befits each state that would be great to-morrow as well as to-day to educate and organize itself from the statesman at the top to the ploughboys and factory hands at the basis. In the future, it will not be possible either to organize and lead a nation or to make a cheese effectively without training, without a knowledge of what science has to say about men or milk." If this central truth be grasped, we can easily realise how education should

* A portion of the Presidential address delivered at the 13th College Day Celebration held in Trivandrum on the 11th October 1910.

be regarded as one of the most important functions of the state. In progressive Japan, by an Imperial Edict, it has been declared that "education was essential to all persons, and that whereas in the past, learning had often been looked upon as a means of securing official position, henceforward the whole population of the country regardless of the classes must be educated so that no village should contain a house devoid of learning, nor any house contain an illiterate inmate." There we have the dominant note of the 20th century; and I should like that in every other civilized state and country, the law relating to the education of the people was the same. That the policy enunciated in the Edict is throughly sane will be patent from the following remarks of the London *Times*, in reference to Indian Education. It says:-- "Our gravest and most continuous mistake is that we have always treated education as one of our subordinate duties in India......We have thought of Education as a subsidiary enterprise, a direction in which we might spend money if there was any to spare......Education is an end in itself and is not merely the avenue to so many rupees. The disposition to cut down education grants is still often visible. No species of economy is more disastrous." Consistently with the Edict referred to above, Japan has made primary education free and compulsory, as it is in various other places. On 24th October 1905, I ventured from my position in the Sri Mulam Popular Assembly to press upon Government that as a first step towards securing national efficiency, it should inaugurate a system of free and compulsory primary education which should aim at the intellectual, moral and bodily development of all children in such a manner as to fit them for their place in society as members of the nation; but I was met with the reply that a "misproportionately large attention" had been paid to and much expenditure incurred on education and that there were other matters that demanded the immediate attention of Government and had a claim upon the state funds even more urgently than questions connected with education. Since this reply was given, I am glad to note that primary education in Travancore has been declared free, though I am not sure that the ideal to be kept in view for the primary standard has been made clear. It now remains for Government to make primary education compulsory, for unless that is done, the first step in training people for national fitness will remain virtually inefficient. The whole population should be leavened with the

living force of knowledge if any lasting progress is to be made, and it is the sacred duty of Government to create the condition for the application of the leaven.

Turning to secondary education, I am afraid more radical changes will be needed in the future than seem to be anticipated to-day. Modern conditions urgently require specialization in secondary education. A large portion of the population are already at 13 or 14 employed in work or in seeking work; and for them there ought to be the elements of a secondary education specialized to their calling in life. Besides the state primary schools, there should be a net-work of craft schools all over the country, where the object lesson method of the primary school may be extended to the basal forms of labour on which the social fabric ultimately rests. What should be aimed at is a system of secondary education which will make the individual worker an intelligent instrument for his allotted task. Under the present system all intelligence is sought to be driven through the same mill. No doubt the newly instituted School Final course has introduced a very healthy change in this respect, but that is not enough if we understand the proper function of secondary education in modern society. The foundation principle in the education of a community is that the education should be specialised for each individual class of workers. "A harmonious system of education differentiated to class function and class intelligence must be at the basis of national fitness, that is the readiness of each group in the community to do its specialised work efficiently." What the great bulk of the people—the rank and file workers—require is that they should be trained to do their work with increased intelligence and more highly developed craftsmanship. In the case of the minority—the brain workers and capitalists—another type of secondary education specialised for commercial, technical and scientific pursuits will have to be provided to render them efficient citizens. I have no time to develop this subject; but I have tried to indicate on what lines education will have to be imparted to modern society if the nation is to profit by the trained intelligence of its members. Perhaps these suggestions may prove useful to such of my fellow students as may be connected with educational activity in rural or urban centres and in any case I shall be happy if they serve to provok. some thought, however little, on the very important questione of mass education. As regards higher education, it should

serve more and more as efficient and liberal training for specialised careers, for statesmen, scientists, educationists, literary men, in short for the brainworkers or intellectual leaders of the nation. The object of such education should be to give real culture and an effective research training. The spirit of independent inquiry should dominate all University teaching and learning. As Principal Miers of the University of London, in his address delivered at the meeting of the British Association recently held at Sheffield, observed.— "The first question which a University teacher should ask himself is:— Am I rousing a spirit of inquiry in my pupil? If this cannot be answered in the affirmative, it is a confession that the University ideal is not being realised. The business of direct mental training should be finished at school, and at the University the trained mind should be given material upon which to do responsible work in the spirit of inquiry.'

I must now refer briefly to what has been proclaimed from the house-tops as a vital defect in modern Indian Education; and nobody has stated it in more forcible language than Mr. Valentine Chirol, the Special Correspondent of the London *Times*. In one of his letters to the *Times*, he states that in India "Education is generally confined to the intellectual and divorced not only absolutely from all religious teaching but also very largely from all moral training and discipline, with the result that the vital side of education which consists in the formation of character has been almost entirely neglected." This is a terrible indictment if true; but is it true? I know that even in Trivandrum just a few weeks ago the alarm was raised in the clearest and most distinct voice; and I know too that that is the fashionable view in India. I am prepared to grant that there has been no direct religious teaching except in some aided schools and colleges; but has the education we have received been divorced from moral training? To say so is to utter a gross libel on the glorious English literature, the most distinguishing characteristic of which is its high ethical significance. To say that the study of Shakespeare or Milton, Wordsworth Tennyson or Browning, to mention only a few among the masters of English song, to say that the study of the writings of those great poets develops a tendency towards irreligion, and results in the loosening of our moral moorings is outrageous! The richest heritage of the English people is their splendid literature, so full of the accents of the Holy Ghost, so inspiring, so elevating, so ennobling; and should that literature when studied by the youth in India, where religion is emphatically the

dominant force in life, its basic element and illumining idea, turn by some strange necromancer's art destructive of high religion and sound morality? The Indian mind which from time immemorial has been convinced that the explanation of all phenomena is to be sought in life, and not as Western philosophy thought in matter, which has centuries ago grasped the luminous truth that life and not non-life is at the root of things. and that the Universe which Western materialism regards as an aggregation of matter, is the manifestation or unfolding of a central, eternal, universal life, the Indian mind with its settled conviction of ages that God is seen everywhere "in the stars, in the stone, in the flesh, in the soul and the clod", that Indian mind, we are asked to believe has failed to see the God in English literature, so obvious even to Western people! The idea is so perfectly ridiculous; and its patent absurdity has been mercilessly exposed recently by Mr. Justice Abdur Rahim in his eloquent Convocation Address. If the critic's point was only that religious and moral instruction should also be imparted in schools and colleges for a more harmonious or efficient development of the youthful mind, I should have no quarrel with him at all. As the poet says:—"In our flesh grows the branch of this life, in our soul it bears fruit," and direct instruction for the development of the soul powers, for the quickening of the God in man, if it could be given, would certainly be welcome. Indeed direct religious instruction will become almost a necessity when to satisfy modern social needs education specialised to the work in life of the pupil comes to be imparted. Man is not all brain: his emotions, no less than his intellect, demand careful cultivation to make him an efficient member of society. Especially necessary is it to remember that in India as elsewhere in the East the qualities of the head count with the people less than those of the heart. The West which with its cold intellectuality regards emotionalism as vulgar, must readjust its position and learn to realise that head and heart are complementary; else it will miss the true perspective in dealing with the East. It is now generally admitted that sober Indian opinion requires that education in religion should be given in schools. As Froebel says:—All education not founded on religion is unproductive. The possibility of a harmonious combination of secular and religious education in schools and colleges has been demonstrated by the working of the Central Hindu College, Benares, the Mohamedan College, Aligarh, and several other institutions; and as you all know a memorial for the grant of a charter for the esta-

blishment of an Indian University has already been forwarded to His Majesty the King Emperor by Mrs. Besant through His Excellency the Viceroy; and one of the distinctive features of the proposed University is compulsory instruction in affiliated colleges in the religion of the pupils. Even in Government schools the *Times* believes, religious instruction may be introduced without violating the resolution of Lord Curzon's Conference of 1904 or departing from the time-honoured principle of religious neutrality. "All we have to do is" says that paper, "to set apart in the curriculam of our schools and colleges certain hours during which they will be open, on specialised conditions for religious instruction in the creed in which the parents desire their children to be brought up". The objection that once used to be raised that there are so many sects that it would be impossible even to secure an agreement as to the form of religious instruction, even the *Times* rejects as not insuperable. The Sanatana Dharma Text Books have now been widely used with success and profit in Hindu schools and colleges; aud the Mohamedans have the Koran. If the Education Department and Managers of schools, had only the will the defect might easily and with popular approval be removed, especially in this State ruled over by a typical Hindu King, whose respect for religion and adherence to the practice of it are so well-known.

I must here leave education in its general aspects and attempt to say a few words especially in reference to a great movement that is going on around us. We are now witnessing in India the birth-pangs of a great nation which, if the voice of the seers be true, is destined in time to come to rise to dazzling eminence. Speaking of the idea of Indian Nationhood, His Excellency Sir George Clark in addressing the students of the Ferguson College, Poona, said:—"That is a fine idea worthy to be cherished and to be worked for. I hope you will hold fast to it.........The National idea as it presents itself to you is of modern origin and your conception of it is borrowed wholly from the western learning which has been introduced into this country by the British Government......... Only under the present conditions can the building up of an Indian Nation gradually proceed......It is our object and our duty to lead the mixed races of India onwards towards the time when a Nation will have been built up capable of Self-Government. It seems to me that there are signs that the process is already going on." Noble words from a

highsouled Governor for which India can not be too grateful. In this building up of the Indian Nation, have you and I no work to do? You remember the old story of Sri Rama and the squirrel. When Sri Rama reached the sea that separated him fro n his beloved Sita, Sugriva and his host began to fill up the intervening sea by throwing in big boulders and stones; and the story says that a little squirrel that it might not be idle when the great warriors were working dipped its fur into the sea and rolling on the sand ran back and deposited the little grains sticking to its body. Has the story no moral for us? Great men—statesmen and thinkers—may be left to set the huge boulders and stones; but have we not also got to bring the grains of sand which are as necessary to the great fabric? There are ever so many little, nameless, insignificant acts which in the discharge of our duty we may do to render the realisation of Indian Nationhood possible. Now a Naticn is composed of smaller units, each an organism in itself, but united through larger organic ends in the broader unity of national life. The ends of that life can never be realised by denying to the subordinate units their legitimate freedom of movement and development within themselves. It is of the very essence of the idea of organism that the whole realises itself only in the perfection each in its own way of its parts and the parts realise their specific ends through the general life and progress of the whole. Now what are the conditions of Indian Society? Fully one-fifth of the Indian population are what we to our eternal shame regard as untouchables or unapproachables. They have so long remained such that the force of habit will not allow them to shake off their degradation. The other day when I went to a moffusal station, I happened to come up with some Pulayas returning from their work in the fields. The sight of me was sufficient to drive the poor creatures off the road, and in their anxiety to keep the orthodox pollution distance, they crouched against an embankment on the roadside full of gaping holes, where perhaps loathsome reptiles lurked. I asked them not to trouble themselves, but to go along; but it was of no use. They would not stir an inch lest my high caste sanctity might be polluted! I never felt so ashamed of myself as then. How long and how cruelly should we have treated them as serfs though they be fashioned in God's own image like ourselves, that they might so absolutely forget all self-respect and even refuse to avail themselves of such small mercies as we

in our superiority may show them. And yet it was in no spirit of hatred that they stood away for me to pass; it was from genuine respect. Have we no duty by these and similar people, if the Indian Nation is to be built up? In a Nation there can be no untouchable class. In the words of the poet:—

God's puppets, best and worst
Are we; here is no last nor first.

In the Divine scheme, 'great' and 'small' are incapable of differentiation. The lowliest of God's creatures is 'just as great, no doubt useful to man and dear to God as the highest among them. How long shall we allow them to wallow in the mire of ignorance and social and moral degradation? Shall I give you a glorious vision, to realize which society should strive? Writes Browning:—

Nor shall I deem man's object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
Overlooks its prostrate fellows. When the host
Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full blown powers, then, not till then,
I say, begins man's general infancy.

Philistinism has too long held sway in our society. Let us try to do some belated justice to our fellow brothers. Like the elder brothers of society, let us extend our hand of help to these helpless and submerged classes. When the poet told us of

One fatherhood, the fatherhood of God,
One brotherhood, the brotherhood of man,

surely he did not tell us a painted lie. Elsewhere, gentlemen have banded themselves together for service. We hear of the Depressed Classes Mission, the Theosophical Society's Order of Service, the Sons and Daughters of India. Will it be impossible to organise any such Mission or Order of Social Service here for doing some effective work along some definite line of public usefulness:— to teach the ignorant, to raise the down-trodden, to defend the oppressed, to protect the helpless? I know there are one or two individual workers like my friends, Mr. Marthandan Tampi and Mr. A. Govinda Pillai in Trivandrum: but is that enough? Even the present students of the College can help in this work. I know in

several colleges large number of senior students have been permitted by their Principal to join the Order of the Sons of India—and in one South Indian College—the Madras Christian College—an Association known as the Christian College Youngmen's Brotherhood has been formed by the students with their principal Dr. Skinner as the President to train themselves to be useful and serviceable members of society. I cannot do better than quote the eloquent words in which the formation of the Brotherhood was announced by a senior student of that College at the Christian College Day celebration of 1908. He said:—"We have received a liberal education in this College, but we know that millions of our countrymen need enlightenment and elevation, and that their ignorance, superstition and social scruples will soon cease to be if we are only morally courageous and impart to them the best of what we have ourselves had from contact with western thought. It is not enough to know and be educated ourselves. We should be useful to those to whom we can be useful. It is with these ambitious thoughts in our heads that we are beginning life. In the College, a few months back, a brotherhood was organised with no other hope but that of making ourselves serviceable, and with no other aim but that of promoting in ourselves the spirit of unselfishness and sacrifice. To help the sick, to lodge the homeless, to serve each other in a thousand other ways, to study the problem of intemperance and poverty in India, these are the objects of our brotherhood and I can only say that this is but concrete expression of the new spirit." My son, whom I am proud to know, was a member of this brotherhood, when he was a student of that College last year, tells me among its activities one was the holding of a night school, at which he himself has actually worked. Will it be impossible to organise similar night schools for not merely the depressed, but also the working classes in Trivandrum? I earnestly commend to my young friends on whom the new spirit has come the example of the students of the Madras Christian College.

I have so long been pleading for the less fortunate members of the great Indian social organism; I now want to ask you a favour on behalf of some within our family itself. If for the building up of a vigorous and efficient national life in India, it is necessary that the depressed classes should be elevated, it is also equally necessary that the position of women, the conception of their rights and responsibilities, should considerably improve. Our mothers

and wives and sisters know very little of the march of events around them. They do not realize, for they are not capable of realizing, that the world has advanced since the days when their grandmothers were young, and that it thinks different thoughts and speaks with a different tongue. Their understanding and their sympathy have too long moved within a narrow groove; and the result is a certain amount of unreality characterises our family and our social life. It is only by giving suitable education to women and opening out to them opportunities of usefulness now denied to them that our family life will be perfected and our efficient social progress achieved. Travancore, it is gratifying to note, has long been in advance of other parts of India as regards female education, and our College too has already been called upon to take its part in that great work of culture. Last year there passed out of our College the first Nayar lady graduate, Srimati Parukutti Amma, all honour to her and to the great College where she received her training! She has set a noble example to her sisters and let us hope in the years to come the Girl's College will present for academical distinction quite as many girls as our College now presents boys. But our endeavours in the cause of female education have been so far only as a tiny seed, and not till we are able to repeat Idas paean of triumph

The seed,
The little seed they laughed at in the dark,
Has risen and cleft the soil and grown a bulk
Of spanless girth that lays on every side
A thousand arms and rushes to the sun,

can we say that female education has achieved satisfactory results. To accelerate the fruition of the noble endeavours that are as yet only spasmodically made to give our women a training and culture that will help them to efficiently do their heaven-appointed function in the economy of national life, strenuous and unselfish efforts have to be made by all that have the good of their country at heart. As yet our women are generally only 'finished and finite clods'. And to help them progress in knowledge, in power and in insight without at the same time losing those beautiful qualities of the heart that are so peculiarly feminine so that the ideal may be attained of man and woman being to each other 'like music unto noble words' is our sacred duty and in the discharge of this duty each and every one of us has a heavy responsibility

I have mentioned two fields of activity where by our service, however small, we can hasten the birth of the Indian nation. I can mention various other lines of service towards the same end but I must draw my remarks to a close. Before closing, let me impress upon you that the noblest law of human life is to live for others. It is essential that we should perfect our character by strenuously cultivating the practice of service. There is not one single moment of our life when it is not possible for us to perform some little act of kindness, of self-denial or self-sacrifice and that is what is demanded of us. You remember those beautiful lines in Wordsworth.

The best portion of a man's life,
His little, nameless, unremembered acts
Of kindness and of love.

The heart of love and the hand of service should be our most cherished possessions. Let us do our duty by our fellow-men helping them, serving them, in all the little ways we can, steadily, silently, unobtrusively, unostentatiously, in secret, without the sight of man. Let us accept service as the dominant ideal of our life, for deep down in the hearts of man there exists a great duty of justice and charity which when the soul quickens must compel him to live not for himself but for others. It is only the life devoted to noble effort for the good of mankind that is consecrate of God. In the beautiful words of the poet:

Of world as God made it! all is beauty:

And knowing this is love, and love is duty, and it is only by the practice of love, of self-denying charity, of unselfish service that we can take part in the glorious preparation for the advent of the golden year

'When shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea.

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ORGANISATION—II.

BY THE EDITOR.

IN our last article we have been briefly considering a few of the general principles which underlie the organization of human society and in doing so we have also incidentally touched the fringe of a subject of greater practical importance to the Indians, viz., how Indian National Organization should be planned and executed so as to bring it into line with modern conditions and requirements. In this paper we propose to go into further details regarding the practical organization of Indian Society with a view to befit it for social and political work of an efficient kind.

The most notable popular organization in the annals of modern India, worthy of pointed mention, is beyond doubt the great Indian National Congress. It is a conspicuous landmark in the life-story of the Indian Nation and marks an important and decisive stage in the political evolution of that nation. It is the first, the widest and the most powerfully expressed symptom of the dead bones of the East quickening into healthy activity by the magic touch of the West. It is the glorious fruit of nearly a century of English education, of a century and a half of English rule, the foremost effect of the gaining of National self-consciousness and the visible embodiment of a nascent national self-assertion. Worthy as the movement is of our love, our support and our active following, we cannot but confess that it has its flaws and those too of a fundamental character. We may state here once for all that we allude to this aspect of the matter not in a carping spirit, not in a spirit of malicious fault-finding, but solely with a view to bring about reforms in the necessary direction. To begin with, the Indian National Congress is purely a political body and hence falls very much short of an ideal National Organization whose interests ought to be many-sided, nay all-embracing. Next, even in the circumscribed area of politics the Congress has not been turning out substantial work in the shape of educating the masses in political ideals and practice; it has become more and more a deliberative body than otherwise and its annual gatherings, though rendered memorable by displays of brilliant oratory and cogent discourse, have not left behind them any memorials of abiding practical utility. Then again, the Congress has begun quite at the top and now after the lapse of a

quarter of a century of political work tries to drop its shoots to reach the masses and find its support there. However much we may sympathise with the unlettered and the down-trodden millions of India we have to plead guilty to the charge often and often hurled against the Congress that it is not keeping itself in intimate touch with the submerged classes of the land. Now, these are defects that are not irremediable and ought to be remedied at the earliest possible opportunity.

How then shall we remedy them? Certainly, not by the advocacy of a brand-new constitution all along the line, but by a judicious pruning and fitting together of the existing institutions. The various Provincial Conferences and District Associations which hold their meetings in different parts of India point the way by which we could hope to bring about the desired reforms in our National Assembly. Henceforward we shall have to form a vast net-work of associations throughout the length and breadth of the land, associations which range from the lowest to the highest grade, bringing the individual into actual relationship with the topmost national organistation. Then and then alone can the individual be expected to take a living interest in our national affairs and the National Assembly receive its adequate support at the hands of the individuals. Efficient national work, therefore, lies in the direction of modelling the existing associations on a uniform type, of creating new ones wherever absent, and of affiliating them with one another on a common principle of interdependence. If ever self-help is necessary, it is so in the formation of such associations all over India. Self-help, they say, is a condition of success in individuals; much more is it a necessity in the case of a nation. For it lies on the surface to see that while individuals wanting in this wholesome instinct may here and there secure a few philanthropic souls to help them on in life's keen struggle no nation has ever been known to be uplifted by the mere ministerings of another nation, however civilized, generous and self-denying the latter may be. The impulse for national progress must therefore come from within and not from without, from the people and not from Government. And in emphasising upon the Gospel of self-help in this connection we shall say only this much: that a worthier and nobler field for individual initiative than the formation and working of these popular Associations can scarcely be conceived of.

In planning accordingly our vast national organization, we have perforce to start from the Village as the lowest social unit,

as the last irreducible minimum, of our national life, hallowed alike by its ancientness and by its universal acceptance throughout India. Excepting the few big-sized cities and towns, which have sprung up in recent times and which contain a population highly heterogeneous in its character and drawn from all sorts and conditions of life, the vast rural tracts of India have still with them vestiges of village corporate life, which are by no means an insignificant factor in the shaping of the lives of the village-folk. In spite of the destructive work of changed environment and adverse circumstances these village communities, in some shape or other, have come floating down the stream of time and serve to awaken in us, at this distance, memories of a forgotten and glorious past so graphically described for us in that excellent work of Prof. Rhys Davids, the *Buddhist India.* From the Village Associations, fashioned out of the village communities at the bottom or out of their lingering remnants, we may rise up by easy gradations to such superior Associations as the Taluq, the District and the Provincial, before we reach the highest national organization, the Congress. These Associations from the lowest to the highest should be so interconnected as to be mutually dependent and coördinative; they should, in short, be the members of an ordered system and not of a disjointed whole or an orderless jumble. They should further be formed on an elective principle or representative basis—the inferior associations electing and sending their representatives to sit in one or more of the public bodies above them. They should, in addition, be standing chambers meeting throughout the year and should be pledged to do practical work instead of merely meeting once in a way and passing certain resolutions which for the most part remain as 'paper resolutions' and no better. They should, above all, devote their attention to the multifarious sides of national work instead of dwindling down to purely political bodies. The associations we are advocating in these pages differ accordingly from the existing ones in more than one important particular. *First*, they are thoroughly representative, *Secondly*, they are permanent or standing bodies whose sessions continue throughout the year, *Thirdly*, they are pledged for practical work and *Fourthly*, they do not confine their attention to Politics alone.

The constitution, formation and function of the Village and the superior associations may next be considered. In all these points the Village Association will differ considerably from the higher as-

sociations. For instance, in the Village Association, all the adult males of the village should have a right to sit, whereas in the superior associations only accredited representatives from the inferior bodies can have a seat. In the matter of function also, the Village Associations as a body should exercise composite functions to meet the complex needs of the villages in their charge, while the superior associations must distribute their work among separate chambers or committees which will act under the control and direction of the general body. Again, the Village Associations should be the real collectors of subscription to the public funds, the superior associations depending as they should on the constituency of their respective village groups for their funds. Further, the Village Association should meet as often as possible whereas the higher bodies need only have monthly or quarterly meetings, while their current work could be conveniently performed by a small permanent chamber or a staff of competent employees under them.

These various associations, from the lowest to the highest, should form themselves into a system and be held together by the double bond of 'financial help' and 'representation'. With the representatives and funds drawn from the inferior associations on the one hand and with the guidance and control received from the superior ones on the other we may well expect to bring about an organically-connected system of associations having common ideals and pursuing common methods of work. Mutual help, mutual support, and mutual sympathy are just like the many cords which bind the individuals together into a nation; and, if ever principle of coöperation with the equally important principle of subordination to constituted authority is lost sight of, corporate action and progress in our society are bound to turn out mere chimeras.

Let us first take up the Village Associations. Special importance attaches to these since they form, as it were, the back-bone, the very marrow of our national life. In the formation of a Village Association, the following point should be kept in view. Each adult male of the village should be a member irrespective of considerations of caste, creed, status &c; in other words, manhood suffrage should be allowed in the direction of the village affairs. Each member should be required to contribute an annual subscription fixed with due regard to his property and income. Each of the office-bearers

such as the Chairman, the Secretary, the Treasurer &c., should be bi-ennially elected by all the members of the Village Association assembled in general meeting. A longer or a shorter period, for the recurring elections, will not be conducive to the interests of the village. The Village Associations should, as a rule, have weekly meetings and also have a standing Committe of five (Panchayat) to carry out the resolutions of the general body. Coming to the functions, which the Village Associations will be called upon to discharge, they are seen to be many and multifarious. They shall have to settle their constitution and draft the rules to guide them in the conduct of business. They shall collect the funds necessary for public purposes and retaining a portion of it for their own use shall devote a fixed percentage of their collections to the superior associations. They shall maintain a register of births, deaths, fresh arrivals &c., and thus be in a position to know, at any moment, whether their numerical strength has increased or fallen. They shall open village schools for imparting *free* and *compulsory* education to both sexes, compulsion here of course being due to social opinion, and shall also establish Gymnasia for giving physical training and Libraries, Reading Rooms and Recreation grounds for spreading general culture and creating an *esprit de corps* among the different members of the village. They shall supervise the affairs of the village temples, public charities, and institutions of a like sort; shall maintain public buildings, streets, roads, tanks, channels and wells; and shall look after the general sanitation and conservancy of the village. They shall try to effect urgent Social Reforms such as the fusion of sub-castes and the relaxation of caste-rules to some extent, the amelioration of the depressed classes, the prohibition of ante-puberty marriages, the cutting short of marriage and Shraddha expenses and combating the vile demon of drunkenness. They shall form co-operative stores and co-operative Credit Societies, if not by themselves at least by a union with a few surrounding villages, and shall thus dispense stores and capital to the needy villager at fairly cheap prices and rates of interest respectively. They shall through their elected Panchayats settle the various disputes cropping up amongst the villagers and thus prevent their impoverishmet by rushing into Law Courts whose costliness and delays have become almost proverbial. They shall watch with sympathetic attention what befalls by way of good or evil, their fellow-subjects in other parts of the country, shall come forward to express their feelings of joy or sorrow and thus create additional bonds of sympathy and

good-will between themselves and their countrymen. They shall follow attentively the course of public events either in the shape of an administrative act or a judicial trial and shall lose no opportunity of informing Government of their opinions on any administrative blunder or miscarriage of justice, which is likely to affect the interests of the people injuriously. They shall be on the alert when a piece of new legislation is on the anvil and shall promptly represent their views to Government on the proposed legislation. In discharging these public duties to Government they shall take care not only to send in their timely protests against the unpopular measures of Government or the errors of its officers but also offer with equal readiness their congratulations and support whenever the Government or its officers have done a noteworthy act of kindness or goodness by the people. They shall, when necessary, continue agitating and representing their views to Government in a constitutional manner till they bring about the rescinding of an unpopoular piece of legislation or the rectifying of an administrative error, against which they had already protested in vain. They shall, also, cooperate with Government in the maintenance of law and order and shall assist them in ways conducive to the public good and in no manner detrimental to the popular rights and liberties. These are some of the duties which devolve upon the Village Associations and in their successful discharge alone lies the success of the superior associations Once neglect to organize the Village, be indifferent to the calls of the silent, unobtrusive and withal solid work at the bottom, the "pomp and circumstance" attending your grand annual conferences or the congress lose their significance altogether. They turn out little better than the Dead-sea fruits which are only good to look at but crumble into dust at the first touch.

We shall next discuss about the Taluq Associations which stand immediately above the Village bodies. Regarding their constitution, each Village should elect at least two members to represent their interests in the Taluq Associations. Just as in the Village here also the office-bearers should be bi-ennially appointed. They shall meet once in a month or twice in the Head-quarters of the Taluq or in any of the villages as occasion may demand. They shall have at least two standing Committees viz:—(i) the Educational and (ii) the Industrial, to deal with these vital questions in a practical way. The functions of these Taluq Associations are not so many as those of the Village; yet they are as onerous as the latter. In addition to

supervising village-work, they shall, with the funds placed at their disposal by the respective village-groups, maintain a High School for imparting instruction in English and Vernacular and a Technical School of such description as will suit the predominating necessity of each Taluq. The Primary schools maintained in the different villages will be the recruiting ground for the Taluq High School and Technical School. They shall, moreover, open markets in convenient centres in the Taluq and devise other means for the encouragement of indigenous industry. They shall also establish Dispensaries and Vydiasalas in outlying villages and thus offer medical relief to the poor and to such others as stand in need of it. They shall also found a poor-house in which the decript and the diseased poor could be fed and clothed gratis and a work-shop where lazy drones and able-bodied vagrants could be taught some handicraft and be made useful earning members of the society. If each Taluq thus tries to relieve poverty and disease in its limited area and near its fountain-source, without allowing them to overflow into adjacent Taluqs, much of the horrors of accumulated poverty and accentuated suffering, which now prevail for want of an organized means to grapple with these evils on an extensive scale, will be minimised if not wholly got rid of. In the matter of expressing their views to Government on the public questions of the day the Taluq bodies are as much bound as the Village Associations themselves. Apart from their direct representations, they could move their superior associations such as the District, the Provincial &c., to take action in such cases as require their help and coöperation.

The formation and the function of the District Associations may be gone into next. They too shall be raised on a representative basis. Each Village should send one member and each Taluq at least two members to sit on the District Council. The elections to the District Associations shall take place every two years and these bodies may meet monthly or quarterly at the Head-quarters of each District or at any other centre in the District chosen for the purpose. Together with the Educational and Industrial Committees as are formed in each Taluq, the District should have two more Committees viz:—(i) the Social including in it the religious (ii) the Political. Of the various functions of these District Associations it is enough if we mention the following. Foremost among them is the duty of supervising minutely the work of the Village and the Taluq bodies. They shall maintain a First Grade College and a Technological Institute. They

shall endow foreign scholarships for sending out students to foreign countries to prosecute their higher studies in the sciences and the arts in the most up-to-date lines. They shall open a printing establishment and try to educate the masses by the publication of such permanent and periodical literature as are calculated to improve the general culture and advancement of the people. They shall organize periodically Industrial and Fine Arts Exhibitions and thus encourage, amongst the people of the District, arts, Industrial and Fine. Above all social and political work of an important kind fall to their lot and the District Associations are the bodies that should give a good account of themselves regarding such work.

It will be seen from the formation and function of the three associations we have already mentioned that they are the real working bodies to carry out the grand work of national uplift in all its multitudinous branches. They form, as it were, the tripod of national life. Hence in distinguishing these from the two kinds of superior associations which come above them viz:—the Provincial Conference and the National Congress, we have to lay more stress upon the method of work of the latter and their nature than upon their constitution, scope, period of meeting &c. The most important distinction to be borne in mind is that the three inferior associations are more executive than deliberative or directive as against the superior bodies being more directive than executive. But this comparative absence of executive work in the higher associations should by no means lead us to conclude as unnecessary or superfluous their permanent session or continuance throughout the year. Their committee and their staff shall have to work the year round not only for better efficiency but also for continuity. It is, however, needless to go into details just now in respect of the formation and function of the superior associations. They have already grown into stately trees and all that remains to be done is perhaps a little pruning here and there and a more scientific preparation of the soil from which they draw their nutriment, strength and beauty.

From the foregoing paragraphs our readers will easily cull out certain general principles running through them. They are that all the associations should be formed on a popular or representative basis, that the interval or period between two successive meetings of these associations should be greater as we rise higher in the scale of these associations, that in the nature of work each association should discharge composite functions in local and national affairs

but that local duties should decrease and national increase as we mount to the superior grades, that, in the method of work, each association except the lowest should have executive and directive powers but that the executive should decrease and the directive increase as we rise higher, that, in the collection and distribution of funds, the village associations should be the only collectors while the superior associations should have the power of distribution and allocation of funds, that, in creating public opinion, the inferior associations should undertake the responsibility of supplying the necessary information to the superior bodies while the latter are bound to dessemi-nate that information broadcast by means of their proceedings and other publications.

Some of our readers who have patiently come with us so far may here stop short and exclaim. "Oh! these are all castles in the air in a country like India of immense extent and of diverse nationalities. You might as well try to bring a whole continent within the four corners of a uniform organization". No doubt there is some ground for this desponding view; but are these people sure that they have taken sufficient account of the new forces that have been liberated by the electric touch of the British rule? True that rule cannot accomplish the impossible and transform us into an occidental nation with occidental ways of thought and life. But then it can graft on the plastic material of the East, the spirit of coöperation which it has long lacked. And as a matter of fact the phenomenon we see around us, the stir, the awakening, the so-called unrest, is nothing but an accompaniment of each national unit stirring and falling into its appointed place in the evolution of a pan-Indian Nationality. Petty collisions between certain component elements will no more sunder the unity and disturb the harmony of that glorious evolution than the slight clashings of the waves on the surface of the ocean will create any division in that vast sheet of water.

REVIEWS AND NOTICES.

Sir William Wedderburn: A Sketch of his Life and his Services to India. Messrs G. A. Natesan & Co., 3 Sunkurama Chetti St., Madras. Price As Four.

This booklet belongs to that handy useful series the *Friends of India* which Messrs G. A. Natesan & Co., have lately begun to publish. If there lives an Englishman who pre-eminently deserves the name 'Friend of India' he is Sir William Wedderburn; so many and varied are his services to India. He took part in establishing the Rajkumar College at Rajkot and the Grassia Court for Kathiawad He was one of the triumvirs who brought the Indian National Congress into existence. It was in 1885 that Sir William, in conjunction with Mr. A. O. Hume and the late Mr. W. C. Bonnerji organized the first session of that National Assembly at Bombay; and the institution. whose seed was so opportunely planted in the Western Capital has since grown into a giant tree fit to withstand any storm that may rage in the political atmosphere of India. Even after his retirement from the Indian Civil Service he has been taking not only a very active but a leading interest in the affairs of our land. He is also the father of another useful institution "the Indian Parliamentary Committee" which has been the means of bringing together a band of devoted workers pledged for the sympathetic espousal of the cause of India in Parliament. With the help of this committee it was that Mr. Dadabhai Naoroji succeeded in getting the Welby Commission appointed. After Sir William's retirement from Parliament his activity was directed towards the formation of the Indian Famine Union with Lord Courtney as its chairman and in spite of the high and influential support the union succeeded in securing it failed even to receive a hearing from the then Secretary of State for India, Lord George Hamilton. He began also to utilize the Press and the Platform for ventilating Indian grievances and thanks to the noble and self-less efforts of Sir William and his friends, the Indian question has ever since attracted much attention from the British electorate. The sweetness and geniality of his character will be evident from the following passage from his Presidential Address delivered at the Fifth Indian National Congress (1889). "I have passed a quarter of a century among you and during that period of time I have not known what it was to suffer an unkindness from a Native of India,

During that period I have been in the service of the people of India and have eaten their salt. And I hope to devote to their service what still remains to me of active life." The promise conveyed in the last line is verily being fulfilled to the letter by this noble Englishman. The booklet gives a short and clear *resumè* of the salient points in the life of Sir William and may be perused with advantage by the general reader.

A Critique of Mr Phelps' Letter: By Rev. Fr. S. Gnanaprakasar O. M. I., St. Joseph's Catholic Press, Jaffna.

We thank Rev. Fr. S. Gnanaprakasar for so kindly sending us this pamphlet containing a trenchant criticism of Mr. Phelps' letter to the *Catholic Guardian* of Jaffna. We regret to say, however, that the controversy in the present instance has rambled into personalities and into many side-issues. A good many controversies degenerate into rank vituperation unless the parties to it take good care to exercise moderation and use language irreproachable by the most sensitive of men. In religious controversies particularly, one can never be too careful to maintain the courtesies of debate lest one should set the spark to the explosive side of human nature. In the present controversy both the combatants have been thrown off their balance to a certain extent and have indulged in language one cannot but characterise as strong. Mr. Phelps speaks of "throwing pearls before swine" and of his opponent "blindly following a stupid error;" and the Rev. Fr. Gnanaprakasar, perhaps with the idea of paying him in the same coin, has in fact gone much ahead of him, His reply is interspersed with such phrases as 'silly things' 'a tissue of untruthful statements and illogical reasoning' 'blissful ignorance of Christianity' 'unscrupulous lawyer' 'idle twaddle', 'ide tattle', 'chicanery', 'unmitigated nonsense' 'worthless trash' and 'convicted falsifier.' We are sorry that the Reverend gentleman should have been led into the use of such objectionable language although he may have had sufficient provocation to fall into the vituperative vein. Now to the subject-matter of this controversy, Mr. Myron H. Phelps has, we believe, renounced Christianity as expounded by the Church and its ministers and has embraced the Saivite faith of Hinduism. It seems he delivered a series of lectures in Ceylon on 'Hinduism' and these lectures have drawn the Rev. Fr. Ganaprakasar into the lists to fight out the relative merits of Hinduism and Christianity. But in this duel the parties occupy two different grounds. Mr. Phelps stands for the right of private judgment in the interpretation of even revealed literature and Mr. Gnanaprakasar

totally dissents from that view. The whole controversy hinges upon this right claimed by one party and denied by the other. For our part, whatever may be the limitation, the unreliableness, or even the imbecility of human Reason in grappling with the ultimate problems expounded in revealed literature, we have no other way but to side with Mr. Phelps and up-hold the cause of Reason especially as we have more than one revealed book to choose from. The claims of Reason would surely have been adjudged differently if there were only one revealed Book in the world. But as a matter of fact we are put to the painful necessity of either selecting one from a number of books all claiming divine origin or explain away the contradictions they contain or ignoring these extract certain general principles from them For following any of these courses an appeal to human Reason is indispensable. Bishop Colenso calls the creation-story of the Bible rubbish and Prof Max Muller pays back the same compliment to the Vedas. How then are we to judge of the relative merits of these revealed books except by resorting to Reason?

The "Inter-school Thinker": Nos. 3 and 4 of Vol. 1., published under the auspices of the Students' Brotherhood, Amreli, Kathiawad. Annual subscription: Re one to students; to others two.

This magazine is intended to cater to the wants of the Indian student world. "With this view it will place before students the loftiest ideals of the East and the West." The variety of articles appearing in the two numbers of this new journal, on *Religion, Education, Truth, Reverence, Importance of good Character* '*India's sorest Need, the Power of Thought, Friendship, The Path of Duty* and *Habits* give ample promise that this magazine will soon win its way among the students. The Student's page is a special feature of the journal and will, we trust, be the means to create a taste for writing in students, many of whom unfortunately are content to remain as mere book-worms and examination-passing drudges .The selections given under the heading *East and West* furnish interesting reading and will no doubt stimulate thought. We wish our contemporary all success.

Self-culture: Nos. 2 and 3 of Vol. III and No. 2 of Vol. IV published by the Indian Academy of Science, Kizhanattam, Tinnevelly Dist. Annual subscription Rs. 3. Foreign Sh. 4 or Dol. 1

We thank Dr. K. T. Ramasami, D. Sc., Ph. D., President of the Indian Academy of Science, Kizhanattam and Editor of *Self-Culture* for having favoured us with copies of his interesting monthly

journal. We regret our inability to notice this magazine earlier than now. This monthly journal and review is devoted to a study of the mental, moral, psychic, spiritual and occult sciences, Theosophy, Vedanta, New-Thought and other Esoteric Cults. The Editor has secured the services of Dr. J. M. Peebles, Prof J. M. Severn and Dr. James Coates as Associate Editors, who are respectively in charge of the Department of Spiritualism, Phrenology and Health Culture into which the journal is seen to be divided. Occult studies are very popular with certain cast of minds and we hope the Indian Academy of Science of which *Self-culture* is the official Organ will reject dogmatic Spiritualism as unworthy of its pursuit in these days and conduct its researches on strictly scientific lines as the Psychic Research Society of Great Britain. We shall watch with sympathetic interest how psychic problems are handled by the new Indian Academy and chronicle in our Review any achievements it may happen to score in this interesting field.

The Social Aspect of Saiva Siddhanta : An Address delivered by Pandit R. S. Vedachalam at the Fourth Saiva Siddhanta Conference held at Trichinopoly 1909. R. Vivekananda Press, Madras.

We thank Pandit R. S. Vedachalam for kindly sending us a copy of his address dealing with an important aspect of that religio-philosophical system of India known as the Saiva Siddhanta. This system, in the opinion of the Pandit, takes note of the existence of evil and does not explain it away as an unsubstantial shadow or illusion. It is the cognisance of this evil, of the load of misery and sorrow under which human souls are groaning, that furnishes the incentive for the Social Reformer and braces him for active work to ameliorate the pitiable lot of man. A monistic system, like the Adwaita of Sankara, does not in the opinion of Mr. Vedachalam take account of evil, much less can it consider itself bound to do any social work. As a matter of fact whatever may be the theoretic differences between these schools of thought, they do not differ at all in the practical recognition of the existence of the evil and also of necessity of counteracting or toning down its effects on man.

The Tamilian Antiquary, Nos. 6 and 7 published by the Hon. Secretary, T A Society, Trichinopoly. Price As. 12 each.

We need scarcely draw the attention of our readers to the excellent work Pandit D. Saviriroyan, M. R. A. S, is doing by way of creating an interest and stimulating research in the field of Tamilian

Antiquities. As the Honorary Secretary of the Tamilian Archæological Society, Trichinopoly he has been publishing a magazine, which has now run to its seventh number and which moreover has been the means of focussing together the opinions of scholars, lying scattered over the pages of various periodicals, monographs &c. No. 6 of the journal deals with Dr. Pope's articles on Purapporul, containing a summarised account of *Puraporul Venbamalai* and translations of select pieces from the four hundred Lyrics of *Puranânûru;* No. 7 is a collectania of articles on Valmiki Ramayana and South Indian Sociology by various writers. These two numbers of the *Tamilian Antiquary* place before us such ample materials for digestion, that we are at a loss to do full justice to them in the short space at our command just now. In one of our future issues we hope, however, to revert to the discussion of some one or other of the important topics mooted in the pages of the Antiquary.

Glimpses of the Orient To-day by Mr. Saint Nihal Singh. Messrs. G. A. Natesan & Co.. Sunkurama Chetti Street, Madras. Price Re. 1

Mr. Saint Nihal Singh needs no introduction to the readers of this Review. He is an Indian who has travelled extensively and has succeeded in collecting a fund of useful information, which he makes it a point to give out to the world by means of articles, contributed to almost all the leading journals of India, Great Britain and America. He wields a facile pen and his articles rivet the attention of the reader from start to finish. The little book which is now placed before us consists of twenty-two small chapters, the first three dealing with Asia as a whole, the next ten with Japan, the next two with China, the next two with India, the next with Afghanistan, the next two with Persia and the last two with Egypt. The main idea running through these chapters is that there is a general awakening in the orient in almost all departments of life and that this awakening has been brought about by the impact of the West. The "Spirit of Maya" which has brooded over all Asia for centuries has been at last compelled to flee before the modernising influences of the virile civilization of the West. The book deserves to be read and pondered over for it lifts one from the limiting sense of one's own country and nation and places him in a vantage ground to realize that the little stir felt in his own national life is the result of a general pulsation surging throughout the Asiatic continent from the Suez canal to Japan.

Recent Indian Finance by Mr. D. E. Wacha. Messrs G. A. Natesan & Co., Madras. Price Annas four.

This brochure consists of a series of articles contributed on the subject of Indian finance to the *Times of India* and to the *Indian Review* by Mr. D. E. Wacha of Bombay. That Mr. Wacha is a financial critic of no mean calibre is evident from these letters which present us with a succinct yet luminous presentation of the Indian financial problem. Dryasdust figures are herein handled so skilfully that they are made to give interesting results which even the man in the street who is generally repelled by statistics will not fail to appreciate. In Mr. Wacha's opinion, the hope of any financial reform in the Govt. of India lies not in advocating a policy of Retrenchment and economy but in effecting a chang e the foreign and domestic policy of the Government which solely dominates the question of expenditure and additional taxation. The second step he suggests is the advocacy of genuine decentralisation, a bringing about of the independence of the provincial finance, which does not exist at present. Truly does he say " It is of no use fighting for the shadow of representation and seats in the different councils. Let them fight for the substance and that is Indian finance." We earnestly desire our readers to make a study of this little book if they have not already done so, as it is full of facts and figures which compel our assent.

The Sanctuary Vol. I of the " Inner Wisdom Series" by Mr. William W. Hicks, 43 West Newton Street, Boston, 1910.

The first volume of this nicely printed series contains a short account of the life of Nagasena, an eminent follower of Buddha of the third century B. C., together with many sayings of such masters as the Buddha and Christ. It is an eminently readable volume furnishing us with food for serious reflection in the domain of our spiritual experience including in that term both the ethical and religious ideas which form by far the most cherished possessions of man. We also look forward with interest for the appearance of the second volume on Maha Vira which is stated to be in the press.

Suggestions for Social helpfulness: By Rev. D. J. Fleming M. A., M. Sc., Published by Messrs. G. A. Natesan & Co, Madras.

Rev Mr. Fleming's book is a handsome volume of more than 200 pages full of practical hints and suggestions which could very easily be translated into action in our daily life, provided we have

a willing heart and a sense of duty. Education, Industry, Sanitation, Temperance and many other allied topics bearing on the advancement of society have been taken up and discussed with special reference to India and its people. The author wants to help young students to "discover their own highest possibilities for social helpfulness through initiation and coöperation so that while they are yet in school they may take the first steps towards acquiring one of the finest factors in full manhood." He advises every one of them to begin work by action however humble it may be at first. He is a firm believer in the efficacy of the 'Laboratory Method' and its universal application to all sciences--to Sociology as well as to Physics and Chemistry. 'Learn by doing' is the keynote of the whole book and the pith of the suggestions it embodies. Having tried to establish this point, the writer then tacitly assumes that the Bible is the only book that inculcates action and Christ, the only person who says "Not every one who saith to me, Lord, Lord, shall enter into the kingdom of Heaven; but he that *doeth the will* of my Father which is in Heaven." In fact the whole treatise may be called a sermon on this text Do all other religions preach only lip-service? Are the other religions of the world indifferent to ethical conduct or philanthrophic work? One should surely hesitate before returning the answer 'No.' The author, however, has without any hesitation given the palm to Christianity and seeks to create a social ideal for India on that basis. Whether that would succeed in this land of Gautama Buddha aud Sankaracharya is a question to be seriously pondered over.

The Vedantin: A Magazine of Oriental Philosophy conducted under the auspices of Shri Sankaracharya, Kolhapur. Annual subscription Rs. 3/- "Shri Venkateshwar" Press, B. Kolhapur.

We thank the editor of this new Journal for kindly sending us a copy of his magazine, the fourth number of the first volume. It is highly significant of the present time that the head of one of the important of our religious foundations, which if anything are the greatest stronghold of conservatism, should have thought it necessary to patronise the publication of a journal devoted to the popularisation of the religio-philosophical system of which he is the accredited expounder. The orthodox systems of Indian thought, both in the field of religion and Philosophy, have been in recent times keeping themselves aloof in cloistral seclusion, however greatly were they once fired with the spirit of proselytizing others and popularising their

tenets among them. We, therefore, welcome the present venture and wish all success to it. May the heads of the religious *mutts* of Southern India take a leaf out of this excellent example and try to instil into the minds of their followers correct ideas of religious and ethical practice by means of well-conducted public organs!

We beg to acknowledge receipt of the *Tamilian Antiquary No. 4* containing Mr. K. G. Sesha Aiyar's article on Manikka Vasagar, and of Rev. Fr. Gnanaprakasar's new book *The Tamils, their Early History and Religions.* The detailed notices of these works will appear in our next issue.